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Art. I. *History of Great Britain, from the Revolution, 1698, to the Conclusion of the Treaty of Amiens, 1802.* By William Belsham. In Twelve Volumes. Vols. xi. and xii. 8vo. pp. 1012. Price 5l. 5s. boards. Phillips, 1805.

THE utility of History, being founded in the nature of things, cannot be annihilated, though it is often impaired, by the manner in which History is written. Facts, so far as they are established and recorded, universally tend to illustrate the doctrines, as well as to evince the truth, of Divine Revelation. The perfections and providence of God, the general depravity of mankind, and the importance of genuine religion, have thus been demonstrated, by writers who were strangers to these truths, and even by persons who aimed to subvert them. By attempting to account for all events merely from second causes, they have fallen into the most discordant hypotheses; and by carrying these to the most absurd extremes, have defeated their own sinister purposes.

Among the errors which have originated in ignorance, forgetfulness, or rejection, of the doctrines of a divine Providence, and a future state of retribution, the most common, perhaps, is that of regarding extraordinary success as an infallible token of superior wisdom and rectitude; and of imputing a series of disappointments to inexcusable misconduct. The historian cannot, indeed, avoid details that are inconsistent with this theory: but he looks no higher than to the most conspicuous hero of his tale; and with a licence which ought to be restricted to the poet and the painter, he exhibits all collateral events and characters, either as contrasts or as foils, to aggrandize the object of his idolatry.

After the most serious and impartial investigation of which we are capable, we cannot, on any other principle, account for the devotion which Mr. B. in these volumes, pays to the present Emperor of the Gauls. The same sentiment may perhaps prevail among the author's political connexions; and other personal attachments may have had no small influence on his judgement: but, if so, we would not take it for granted, that they do not act on some fixed principle; and to no other can we reduce the phenomena, which continually recur in the work before us.

The author's plan has undergone numerous and striking changes, since he first published his memoirs of the present reign. These two volumes form the second augmentation of that part of his work. In the interim, Mr. B. took a retrospective view of the two preceding reigns; and extended his title to "Memoirs of the reigns of the House of Brunswick." Having since, from a sketch prefixed to that work, of events from the epoch of the Revolution, composed a History of the reigns of King William and Queen Anne, his labours have at length assumed their present title and form.

We consider a complete History of England from that era, as an important *desideratum*: and we cannot regard Mr. B's. performance as supplying the deficiency. The disproportion of allotting two thirds of it to the present reign, and only one third to the four preceding reigns, is obvious. There appears also to us, to be a natural distinction between Memoirs and History; which precludes the propriety of applying each of those titles to the same work. The French accurately express the former, *Memoires pour servir a l'Histoire*. Authors may render essential service to their successors, by furnishing *Memoirs* of the age in which they live; but in attempting to compose a *History* of that age, they have peculiar disadvantages to surmount. Beside the extreme difficulty of writing with impartiality, on events in which we have a personal interest, and on living characters with whom we are intimately connected, we undertake to pass judgement before the evidence is summed up. Documents, requisite to detect the springs and hinges of the machine which we have to describe, are as yet inaccessible to us; and when they are displayed to the next generation, they will probably serve to demonstrate the futility of our reasonings, and the folly of our conjectures. The present reign has been so fertile of interesting and astonishing events, that it has produced a rage for contemporary histories: but they are evidently premature; and they will probably be found essentially defective, when the period, of which we have seen only the commencement, shall have completed its natural course.

Among the alterations which Mr. B's. work has sustained, we reckon the distribution into books as an improvement of its form. These, however, have received a fresh numeration in successive additions, which produces inconvenience to a possessor of the preceding. The book which commences his second volume, is now called the thirty-first. It introduces us to the Debates of Parliament, at the close of 1798; and thus reminds us of an advantage, which British historians of the present age possess over their predecessors. They are no longer obliged, like the Latin and Greek writers, to compose eloquent orations for the use of their heroes and statesmen: nor is it necessary for them, with some modern historians of past times, to ascertain their
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readers of the private sentiments and feelings by which the personages of their respective dramas were actuated. Our great men make speeches for themselves; our newspapers and registers record them; our historians interweave these materials into the tissue of their performances, of which they constitute no trifling portion: and thus a manufacture is established, which bids fair to employ a number of hands, in whatever other respects it may, or may not, be productive.

The regular recurrence of Mr. B.'s attention to Parliamentary Debates renders his work, whether entitled *History* or *Memoirs*, in reality a collection of *Annals*. His method, also, in arranging the events of each successive year, is so strictly chronological, as to disjoint his narratives; and sometimes to hurry the reader to a distant country, before he can consider what passes on the spot. The extensive dependencies and connexions of Great-Britain have led the author to give something like a general history of the period, rather than a particular one of our own nation; and his striking partialities have probably induced him, to dwell on several foreign transactions, much longer than their relation to our interests required, or authorised him to do. Hence we may apologize to our readers, if our extracts appear to be little connected with the history of this country.

The Revolution of Naples in 1799, is thus described; Vol. xi. pp. 119, 120:

'Newly awakened to freedom, the hearts of the Neapolitans had, on the establishment of their republic, begun to dilate at the prospect of the progressive happiness which lay, or seemed to lie, before them. Deputations flowed in from all quarters to congratulate the republican government. The nobles, laying aside their Gothic prerogatives, felt pleasure in saluting by the name of brothers and equals those whom pride, supported by despotism, had hitherto called their vassals. The greater part of the bishops sent letters declaratory of their attachment to the revolution. For the first time in the Neapolitan provinces was seen the interesting spectacle of Liberty crowned by the hands of Religion. Almost every where the tree of liberty was planted by the intervention of the clergy, who, clothed in their sacred robes, implored the blessing of Heaven on their regenerated country, and consecrated the joyful celebration with pious and solemn rites. In a word, a great majority of the higher classes of the community, both laics and ecclesiastics, seemed strongly influenced by the revolutionary spirit. They had long discerned and detested the ignorance, the bigotry, and the oppression, of the vile despotism to which they were subject: and they seemed to embrace with enthusiastic eagerness the opportunity which now offered for ever to shake off so ignominious a yoke. But the inferior ranks of the Neapolitan nation were by no means prepared for so great a change. Their minds, unenlightened by knowledge, and degraded by the habits of slavery, did not expand at the idea of LIBERTY; a term of which they could, indeed, scarcely be made to comprehend the import.'

We acknowledge ourselves as unable as the Neapolitan populace were, to comprehend the import of the term "Liberty," in the application here given to it by Mr. B. Who could conceive it to signify, fraternization with the slaves of the French Directory; a government for which no one can feel more sovereign contempt, than Mr. B. has poured on it? If our readers do not recollect what kind of liberty might have been expected by the Neapolitans, had their conspiracy succeeded, we may refer them to the accounts in our daily papers, of the present state of *Holland*. For our own part, we cannot deem the loss of such blessings, a proper subject for lamentation. On the sufferings of the revolutionists at the re-establishment of the royal authority, he most pathetically descants; and we join with him in regretting every enormity that was perpetrated on that occasion, and especially the violation of public faith. We cannot, however, admit the excesses of a loyal but furious mob, to have demonstrated that the republican party "formed the pride and ornament of the nation;" or the treachery of a revengeful court, to have proved that "Naples lost, by the hands of the executioner, almost all that it boasted of men illustrious for knowledge and merit." pp. 123, 132. Conspiracies against established governments have usually been formed, by persons of characters diametrically opposite to these; and we should require much stronger evidence than that of Helen Maria Williams, to lead us to a different conclusion in *this* instance. As, however, the author usually refers to *no* authority for his statements, hers must be acknowledged to be better than none.

Mr. B. regards the atrocities imputed to his hero during the celebrated expedition into Syria, as unworthy of any notice in his text; but in a note (pp. 204, 205), he thus palliates the massacre of the prisoners at Jaffa, with which General Buonaparte was charged by Sir Sydney Smith.

'The gross and virulent personalities directed by the hero of Acre, the PALMERIN of ENGLAND, against the new AMADIS de GAUL, are wholly incompatible with the decorum and courtesy of knighthood. By far the most serious of the charges brought against the French commander, has, however, been fully corroborated by later and more detailed evidence, viz. that of "having massacred the *Turkish* prisoners taken at Jaffa, in cool blood, three days after the capture of that place."—*Vide letter dated May 30.*

The account given by Bonaparte himself of the storming of Jaffa, and the consequent events, is as follows: "At five o'clock we were masters of the town, which during twenty-four hours was given up to all the horrors of war, which never appeared to me so hideous. Four thousand of Djezzar's troops, among whom were eight hundred cannoneers, were put to the sword: part of the inhabitants were massacred. I have sent home more than five hundred persons of Damascus and Aleppo: as well as from four to five hundred Egyptians. I have pardoned the Mamelukes and Cashefs,

Cashefs, whom we took at El-Arisch. I have pardoned Omar Makram, scheik of Cairo. I have been merciful with the Egyptians, as well as with the people of Jaffa, but severe with the garrison which was taken with arms in its hands—*SEVERE envers la garnison qui s'est laissé prendre les armes de la main.*—*Vide Official Dispatch.*

It appears from this narrative, confirmed by all the other French accounts, that the 'massacre' alluded to by Sir Sydney Smith, however barbarous and unjustifiable, was by no means, according to the vulgar report and belief, universal of the captured garrison, but as Sir Sydney's letter indicates, of the Turkish prisoners only; the number of whom has has never been ascertained. In extenuation of this deed of blood and horror, it has been urged that it was intended as an act of just and necessary retaliation—the Turks never having, on any occasion, given quarter to the French. It is also affirmed that the Turkish part of the garrison of Jaffa was in great measure composed of men released on their parole after the surrender of El-Arisch and Gaza; and who were therefore, by the laws of war, liable to military execution—men whom it was equally unsafe for the French commander to retain or release. Nothing, however, can reconcile such a procedure to the feelings of afflicted humanity. It may, nevertheless, be truly said that the massacre perpetrated by the detestable Suwaroff, at Warsaw, though comparatively little animadverted upon, and the author of which has even been extolled as a Christian hero, was infinitely more atrocious than this of Jaffa, as admitting none of the same palliating circumstances.'

A still heavier imputation, the author thus wards off from his favourite character.

'As to the other popular charge against Bonaparte, not indeed mentioned or hinted at by Sir Sydney Smith, of his having caused all the sick in the hospital at Jaffa to be poisoned in one night, it appears to be mere fiction and romance; and it is probably not believed by a single individual in France.

Such an act as that of poisoning six or seven hundred persons in one night, must have been as little capable of concealment as the murder of the same number of persons in open day; and it is impossible that Bonaparte could have retained, for a moment after the perpetration of it, the attachment or confidence of his troops. Upon the subject of attention to the sick, the testimony of Desgenettes, the celebrated physician-general to the French army in the east, is in the highest degree favorable to Bonaparte; whom he represents "as accustomed in person to visit and relieve those who were afflicted with the pestilential contagion."—*Histoire médicale de l'Armée d'Orient.* pp. 205, 206.

In the appendix to his history, Mr. B. reverts to the subject, on occasion of Sir Robert Wilson's publication, in which both these charges were advanced. He admits that "the former was confirmed in a very great degree, though by no means in its utmost latitude, by independent and collateral evidence. The latter, wholly improbable in itself, rested solely upon the testimony of a single individual, whose very name was not made known to the public."

Vol. xii. pp. 497, 498. In a note on this passage he also observes, that

‘ One of the most barbarous actions recorded in history is the murder in cold blood of the French prisoners captured at the battle of Agincourt, yet the general character of Henry V. is not that of a sanguinary monster. The cruelties perpetrated after the victory at Culloden were most atrocious, yet were the habits and temper of the duke of Cumberland universally allowed to be mild and beneficent.’

We admit that a solitary instance, even of such an act of barbarity as that referred to, would not be competent to denote any person to be a “sanguinary monster;” though it must remain an indelible blot on his character; but this admission affords no extenuation of repeated violence and cruelty. So far are we, in any case, from “rejoicing in iniquity,” that a demonstration of Buonaparte’s innocence of the more atrocious of these charges, would afford us pleasure. This, however, has never been given; and we have even been assured, that *both* these transactions were commonly spoken of by the French who returned from Egypt, as points beyond dispute. That they should not, if true, have been publicly confirmed, is less difficult to be accounted for, than that, if false, they should not have been publicly confuted, by witnesses who were on the spot.

The author’s inveterate animosity to Mr. Pitt and his friends, is well known from his former volumes. He thus speaks of their secession from the ministry in 1801.

‘ A more entire change of administration has seldom been known, and it seemed upon the whole to diffuse great joy throughout the kingdom: not that the new arrangement was perfectly approved by perhaps a single individual, but that every one was weary of the last arrogant and loquacious set of ministers, whose magnificent boasts and pompous professions had invariably been followed by disappointment, disaster, and disgrace, in whatever related to the avowed objects of the war; though it had undoubtedly been attended with those successes, which, had the purpose of it been rational, and the conduct of the executive government able, must have long since ensured its accomplishment. Never was such confidence placed by the parliament, or the nation, in any ministers—never had the army or navy exerted themselves with more zeal and bravery; yet were not the ends, for the attainment of which this confidence was given, and these exertions made, in any one instance fulfilled.’ Vol. xii. p. 157.

He condescends, in a note, to cite the satyric strains of Peter Pindar on this memorable occasion, however degrading to the dignity of the historic muse.

With the Definitive Treaty of Peace, in March 1802, we expected, from Mr. B’s. title, that his work would have concluded: but this subject is dispatched in the former part of his thirty-sixth book: and he comprises in the remainder of it a variety of matter, including the final settlement of what has been called the German Indemnities. This enlargement affords him opportunity
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for animadversion on the measures, which tended to invalidate the recent pacification : in which, as might be expected, the conduct of our government is indiscriminately censured ; and that of the French Consul and his agents, as indiscriminately applauded. Mr. B. zealously labours to fix on our government, the entire blame of the renewal of hostilities ; by maintaining, that the *letter* of the Treaty of Amiens required our evacuation of Malta at the expiration of three months from its date. The whole force of his argument, however, appears to us to depend on the position, that, because the attainment of such a guarantee as was necessary to preserve that island from becoming an appendage to France, was not verbally specified to be a *condition* of the evacuation, the failure of obtaining the guarantee was no justification for keeping possession of the island. Moreover, lest this mode of reasoning should not be sufficiently plain and striking, to criminate our own government, and to exculpate that of France, in the judgement of his readers, Mr. B. proceeds, in an appendix of 84 pages, to a discussion of the whole negotiation which terminated in Lord Whitworth's departure from Paris, May 12, 1803. These, the author considers as demonstrative of the First Consul's desire for peace. We have not a doubt, that both the governments, and both the nations, were earnestly desirous of peace : but it was with opposite views ; France, for the purpose of extending its power more effectually by peace than by war ; and ourselves, on the condition of restricting it to the extent which it had previously acquired.

We believe Mr. B. to be a sincere lover of peace ; and we are certain, that he cannot regret more poignantly than we do, the revival of a flame which had raged so long, and had so recently been extinguished. We neither suppose our own government to be incapable of errors nor free from defects : nor do we approve of the unqualified abuse, which it is fashionable to lavish on hostile powers. We do not think the time is yet come, for a final decision of the cause at issue between France and Britain. *Adhuc sub judice lis est.* The similarity, however, between the conduct of Louis the Fourteenth after the Treaty of Nimeguen, and that of the First Consul after the Peace of Amiens, appears to us so striking, that we cannot close our remarks, without enabling our readers to judge of the parallel. " After he had made peace," says an acute historian and statesman, " with all the powers with whom he had been in war, he continued to extend his conquests both by the pen and the sword. He seized into his own hands, under the notion of dependencies and the pretence of reunions, whatever towns or districts of country tempted his ambition, or suited his conveniency : and added by these and other means, in the midst of peace, more territories to those the late treaties had yielded to him, than he could have got by continuing the war. He

He acted afterwards in the support of all this, without any bounds or limits. Had he contented himself with the acquisitions that were confirmed to him by the treaties of 1678, and 1679, and with the authority and reputation which he then gained, it is plain that he would have prevented the alliances that were afterwards formed against him, and might have remained not only the principal, but the directing power of Europe: but instead of this, he continued to vex and provoke all those who were unhappily for them, his neighbours; and that in many instances for trifles." Bolingbroke on the Study of History, Letter VII.

It is well known, that this conduct produced the League of Augsburg in 1686, and resulted in the complete humiliation of Louis by the war of 1701. Over-weening ambition has usually, sooner or later, proved fatal to itself. May our own country never lose sight of this truth! *Fas est et ab hoste doceri.*

Notwithstanding the strange and unhappy bias, that seems to have influenced Mr. B's. mind in many of his disquisitions and statements, his work discovers various traits of a more pleasing kind: and although we regard it as coming greatly short of the character indicated by its title, heterogeneous in its matter, and defective in its arrangement; yet it is by no means destitute of historical merit. He possesses the independence, though not the impartiality,—the animation, though not the temperance,—that are proper to the historian. We believe him, though warped by the spirit of party, to be a cordial friend to the British constitution; as well as to the general interests of liberty and peace. His style is always spirited, and generally easy and correct. Its chief defects arise from the irritability of his temper, and the violence of his prejudices, which betray themselves even in his table of contents. Such marginal heads as these—"Great diplomatic ability of Mr. Otto—incapacity of Lord Grenville—wisdom of the Consular government—impolitic and clandestine intrigues of the British ministry," &c. &c.—afford a faithful index, not merely to the subject of his paragraphs, but to the spirit in which they are written. Indeed, Mr. B. would reject with scorn the title of a dispassionate historian. He speaks in his preface very contemptuously of that *frigid* philosophy, which recites "facts, without adverting to principles," &c. Principles ought, nevertheless, to be coolly investigated, before they are warmly espoused: otherwise our zeal will not be according to knowledge. This, we think really to be the author's case: but what we have been obliged chiefly to censure, is rather a dereliction of principle, than a warmth of attachment to it; a prodigality of censure, not on measures, but on men; a doating fondness for one party, and an implacable aversion from every other. Mr. B's. admiration of the Emperor of the Gauls has every where reminded us of the language

language of another panegyrist, addressed to a brother poet in the seventeenth century.

‘ I read thee over with a lover’s eye ;
Thou hast no fault, or I no fault can spy ;
Thou art all beauty, or all blindness I.’

With the sincerest good-will we would recommend to the author that attention to the Oracles of Divine Truth, which leads to “cease from man whose breath is in his nostrils:” without this preservative, we are ever liable to “put darkness for light and light for darkness.”

Art. II. *The Philadelphia Medical Museum*, for July, August, and September, 1804. Vol. I. No. I. Conducted by John Redman Coxe, M.D. Philadelphia, printed by A. Barham. pp. 120. Price Half a Dollar.

A VERY respectable work, entitled, *The Medical Repository*, was some time ago set on foot at New York, under the direction of Drs. Mitchell and Miller, which has been favourably received in the United States, and is now continued to the seventh volume. Excited and encouraged by the success and utility of this work, Dr. Coxe and his associates have instituted the *Medical Museum* on a similar plan, in order “to give a more rapid diffusion to that information, which otherwise must be confined to the breasts of individuals;” and especially to communicate every discovery in medicine, which may lead to the prevention or cure of those contagious diseases, by which that country has been long and severely afflicted. To a work so benevolently projected, we cannot but wish all that success, to which the importance of its object, and we may add its general execution, give it a fair and decisive claim.

This volume is divided into two parts. The first contains *Original Communications*: the second is entitled, *A Medical and Philosophical Register*. Of the papers which compose the first part, six treat of the *Yellow Fever*. If we give large extracts from this part of the work, the importance of the subject, and the general interest taken in it by the British public, will plead our excuse. A fear, lest so awful a scourge should visit these favoured lands, has prevailed; and a recent circumstance, which has fallen under our notice, indicates the reasonableness of such an apprehension.

A gentleman in the West Indies was *eleven* times attacked by this formidable disorder, but by the timely application of medical skill, and the help of a vigorous constitution he recovered. At length, he fled with his family from the scene of danger. On their passage to England, his wife was seized with the same disorder, the seeds of which she had brought with her from the islands: but, owing to the change of climate, and other advantageous circumstances, it had a favourable termination. Since their arrival, the gentleman has had another attack of fever, which

which, from all we have been able to learn, was very similar to the fever which he had in the West Indies, though in a milder form. In this, or in some such way, we see it possible for this insidious and spreading contagion to make its way into our hitherto favoured land. This consideration, which should awaken us to a sense of our dependence on the providence of God, renders important to us those accounts of the disease, on the authority of which we can depend, and from which its symptoms and its treatment may derive useful illustration.

Dr. Mitchell's description of the Yellow Fever in Virginia, in 1741-2, pp. 1—21, being in many respects the most important, demands our first attention. It was originally sent to Governor Colden. The late Dr. Franklin had taken a copy of it; and, a little before his death, put it into the hands of Dr. Benj. Rush, by whom it was communicated to the *Medical Museum*. To Dr. Rush this paper appears to have been exceedingly useful, in directing him to that mode of practice, which he pursued with so much success, in the yellow fever of 1793.

Dr. Mitchell had accurately observed numerous cases of this terrible disease, as it had appeared in Virginia in the years 1741-2; the pathognomic symptoms of which appeared to him, to be the *six* following. "of which the last three are more peculiar to it. 1. A very great and sudden debility without any manifest cause. 2. A grievous feverish anxiety. 3. A short, quick, and difficult orthopnaic respiration, after the fever is formed. 4. A contracted deep pulse, which grows soft and low after the yellow effusion appears. 5. A pain of the *scrobiculus cordis*, either much complained of, or to be felt on pressing the part. 6. A yellowness of the eyes, and of the whole body, unless prevented by colliquative discharges:—to which may be added, a violent and unusual pain of the head, unless drowned, as it were, in the more grievous complaint about the *præcordia*."

Dr. M. next gives a minute detail of the appearances in five cases of dissection. The first, the subject of which was a negro woman turned of forty, and who died on the fourth day of the disease, seems to have been conducted with great accuracy and attention. The patient had complained of violent anxieties, and severe pains of the head and back, returning at intervals. The *hypochondres* became contracted; the *scrobiculus cordis*, painful to the touch; respiration short, quick, and interrupted, with deep sighs and heavy groans. Other symptoms were, a slight raving rather than delirium, a black tongue, unquenchable thirst, tremors, very quick and depressed pulse, the eyes very yellow, and a sudden and severe pain about the navel a few minutes before death.

'After cutting' says the Dr. 'the teguments of the abdomen, the fat of the body appeared very yellow, as the eyes commonly are in a jaundice. Upon penetrating into the cavity of the abdomen, and laying the integuments aside, I was surprized to see no such thing as an omentum;

omentum; at first I imagined I had torn it off, or removed it to one side with the teguments, but in vain was it sought for in the whole body. There appeared a few things like the blood vessels of the *cawl*, adhering to the place where it is generally connected with the stomach and colon, but there were no more remains of its substance than a little yellowish oily liquor, floating up and down among the intestines and about the mesentery.

In all the cases of dissection related here, the appearances in this respect were precisely the same, the *omentum* having been abolished in each; no other remains being found to indicate its former existence, than that small portion of yellow oily matter mentioned before, floating up and down in the abdomen.

'The *liver* appeared turgid and plump without any blemish on its *convex* surface, but on the *concave* side two thirds of it were of a deep black colour round the gall bladder, seeming to be mortified or corrupted.

'The *gall bladder* appeared outwardly of a deep yellow, but within was full of a black, ropy, coagulated bile, which sort of substance likewise obstructed the *porus biliaris* and *ductus choledochus*. It was scarcely fluid, but, on opening the gall bladder, it retained its form and shape without being evacuated; it more resembled *bruised* or *mortified blood*, evacuated from the mortified parts of the surrounding liver, though it would stain a knife or probe thrust into it of a yellow colour.

'The *duodenum* appeared of a yellow colour as usual; but where contiguous to the *cystus fellea*, had a mixture of deep green or erugineous colour, intermixed with its yellow: within it contained a viscid bile or yellow mucus, closely adhering to its tunics, mixed with a little of the black bile, like that contained in the cystis. Its villous coat was lined with a thicker fur or slime than ordinary, which being peeled off, the other vascular coats appeared red and inflamed.

'The *stomach* appeared manifestly inflamed; on its outer surface towards its upper orifice, it had *two large spots* of a dark red colour; within it had nothing but a little black choler, resembling that of the gall bladder, but of a darker colour; it seemed to be inflamed within likewise, and its villous coat appeared like that of the duodenum, as if swelled or distended. This has appeared in all cases of dissection, where the persons have died of this disease.

'The *lungs*, instead of being collapsed, were rather inflated. They were all over full of *black* or *livid spots*, some as broad as the palm of the hand, on which were to be seen small vesicula or blisters, like those of an *erisypelas* or *gangrene*, containing a yellowish humour.'

Dr. M. did not extend his observations, except in a general way, to other parts of the body, as there seemed to be no material defect in any of them; only he remarks, that the veins were in general empty of blood, even the *vena cava*, and its branches; but the *vena portarum* was full and distended as usual. The blood seemed to be accumulated in the *viscera*, as the lungs, liver, and spleen bled freely on being cut. In *this* case the brain was *not* examined, "for want of conveniencies at hand;"

hand;" but in three cases where it was examined, no morbid affection appeared to have taken place.

On the state of the blood in this disease Dr. M. made a variety of observations.

'The *venous* blood was of a deep red or florid colour, thin and fluxile, without sisy inflammation, crust or skin upon it when cold. The *crassamentum*, broad, shallow, and floating, easily divisible by the fingers; the serum making *two thirds* of the whole, when taken at the height of the disease, which was usually the fourth day, and about *one half* at the beginning. This was the constant state in 30 or 40 cases which he examined at all seasons of the year.

'The *arterial blood* taken on the fourth day presented different appearances, though it was not more florid than the venous blood is generally in this distemper; yet when cold it had a purulent yellow skin on the top, exactly resembling the crust on the venous blood of pleuritis, not very thick, but tough and not easily divided.

'The *crassamentum* was very cohesive, thick, and blackish at bottom; and the *serum* made not above a *sixth* or *eighth* part of the whole, which was of a deep yellow or saffron colour, and tinged a cloth dipped into it, deeper than usually takes place, on a rag dipped in the urine of persons in a jaundice.'

These observations are of importance, as we are not well informed of the state of the blood in malignant fevers.

This fever, says Dr. M., was exasperated, on equal, or unequal days, till the fourth. On this day the signs of the yellow effusion began to appear, either in the eyes or by vomiting and purging: this day was the index of the future. All good changes or favourable symptoms now, denoted recovery on the *seventh*; as bad appearances on this day portended death on the *sixth*. If the exacerbations were on equal days, they generally died in the third paroxysm, or the sixth day: but if on *unequal* days, they recovered on the *seventh*.

Dr. M.'s most effectual prophylactic in this disease was the following, which seems to have failed him only in a very few out of numerous cases.

'On the commencement of the attack, he took six or eight ounces of blood from the arm; after which some fell into profuse sweats; but those who did not took a vomit of *ipecacuanha* soon after bleeding, which, on the night following, was succeeded by copious sweats, which were generally urged on by a plentiful use of tepid diluents and warm covering.'

The present treatment of this fever in America, is by *copious blood-letting, large and frequent calomet and jalap purges, and mercurial frictions*. In other parts of this paper we observe several instances of erroneous theory, and contradictory modes of practice.

Dr. Kearsley, in his paper on the difference between the
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Yellow Fever of Pensylvania and that of Virginia, (p. 20,) remarks, that

‘Those attacked by the disorder in the former place were afflicted,
1. With wandering pains like those attending a rheumatic fever, but much more severe: 2. What Dr. Mitchell calls the *atrabilious* humour, was highly acrid, but not so viscid as that in Virginia: 3. Excessive convulsive vomitings appeared on the first or second, but more commonly on the third day, when it became generally fatal, by bringing on an hiccough, inflammation of the stomach and viscera, with a large discharge by vomit of a *black matter like coffee grounds*, mixed with a bloody lymph, or coagulated blood, which frequently put a period to the patient's life.’

We remark, that this last symptom was an inseparable concomitant of the Yellow Fever, as it appeared in the ensuing account.

Dr. Drysdale's “History of the Yellow Fever at Baltimore in 1794,” in three letters to Dr. Benjamin Rush, which occupies 21 pages of this number, is also very interesting. From Letter II. we select the following description, which was applicable to all cases where there was a fatal termination of the disease.

‘The eye of the physician entering the chamber of the sick, would be arrested by a countenance of distress; the countenance of one weeping with the anguish of a broken heart. He would behold a face suffused with blood; an eye, red, watery, half-closed, and sad: the parts immediately around it swollen; its silent glance spoke forcibly to the soul, and seemed to demand its pity. He would see the tongue moist and white or clean; the skin excessively dry, and parched with heat; a pulse hobbling or intermitting, slow, or frequent, full or small, but always *tense*; the patient tortured with excruciating pains, rendered less supportable by constant exertions to vomit, till delirium mingled with his groans a frantic laugh or song.

‘At certain periods the heat of the skin would abate for a short time, while all other symptoms continued with unremitted violence. But at length the skin would become cool, the pulse lose its tension and frequency, and every pain cease. The fiery redness of the eye would disappear, and assume the yellow livery of bile. A yellowness would appear about the neck, and gradually extend itself over the whole body. A vomiting of a *black fluid resembling the grounds of coffee*, would then occur, and the patient become sensible of immense and oppressive weakness. As these symptoms increased the lips appeared oedematous, the tongue swollen: the skin become colder, and impart on pressure a sensation like that of a dead person. The pulse would continue preternaturally slow, and acquire a fulness as death approached. A hiccup would at length occur, the pulse sink rapidly, and seem to pause after every pulsation, as though it were to beat no more. The blood then bursts from different parts of the body. The action of the arteries is no longer felt. The heart gradually ceases its exertions, while delirium and convulsions announce the victory of death.’

Dr.

Dr. Drysdale's account is to be continued in the succeeding number. Persons most liable to the infection were young children, (on whom, says Dr. Drysdale, it fell with remorseless violence), and those in the meridian of life. Negroes were less liable to contract the disorder than Whites, yet many of them fell victims to it. People of different nations suffered unequally from it. The Danes, Swedes, Germans, Irish, and English, who were not habituated to the climate, sunk under its violence, and the French West Indians only escaped.

In page 43, we have an account of the *salutary effects of ligatures in the last stage of a violent case of Yellow Fever*, by Dr. Stuart, of Philadelphia. The subject of these experiments was a young woman 20 years of age, of a sound constitution. On his first visit, Dr. S.

'Ordered 20 ounces of blood to be taken from the arm, after which she took doses of ten grains of calomel and ten grains of jalap every three hours, until they operated. Large and frequent doses of calomel, joined with mercurial frictions, and frequent blood-letting were then prescribed; so that in four days she lost *eighty ounces of blood*, and had taken 100 grains of calomel and *twelve ounces* of the strongest mercurial ointment had been rubbed in on the extremities, without any good effect. On the fourth day she sighed much, was very restless, complained of an intolerable sensation of burning in the stomach, and was harrassed with frequent efforts to vomit. The application of blisters to the epigastric region and to the upper and lower extremities afforded no relief. On the following morning the lower extremities were cold, and the pulse almost imperceptible, yet the pulsations of the heart and the carotid arteries were so violent, as to be discoverable by the motion of the bed-clothes. Dr. S. then applied a *ligature* to each arm near the middle of the humerus, tight enough to impede the return of the blood by the vein, and not so tight as to stop the faint pulsations of the arteries. In less than 15 minutes the veins ceased to be turgid, but the fingers became violently contracted with convulsive spasms, and the wrists were soon drawn into consent. Fearing lest the spasms might become general, Dr. S. removed the ligatures, and in ten minutes the spasms were relaxed. The ligatures were again applied and relaxed with exactly the same effects; which application and removal were continued for nearly two hours, during which the pulse grew gradually stronger: the pulsation of the heart and carotid arteries became more tranquil, and the anorexia and vomiting were less frequent. Anxiety also declined, muscular strength increased, the extremities with these changes resumed their natural heat, and the patient declared she was considerably relieved. The ligatures were then discontinued, and the calomel and frictions alone resorted to. Pytalism appeared on the succeeding night, and on the sixth day of the disease she became convalescent.'

In p. 47, we have an account of the *successful application of arsenic in three cases of eruption*, by I. C. Otto.

The first case was that of

'A young gentleman who had an eruption on various parts of his body,

body, which at first resembled muschetto bites, and often took place to merely rubbing the skin. In the course of the day the lumps would subside, leaving a small vesicle behind filled with a thin whitish humour. Every means of cure which the nature of the disease indicated to be proper, was resorted to, without the smallest good effect. Dr. Fowler's *mineral solution of arsenic* was now administered in doses of ten drops, three times a day for a week: the eruptions began to disappear fast, and no new ones succeeded. After the disuse of the remedy for a few days, a dose or two were taken for another week, and then finally discontinued. The disease now entirely ceased, and the skin became perfectly pure and clean.

Several years have elapsed since this cure was effected, and the young gentleman still continues perfectly free from his former disagreeable complaint.

The second case was that of

'A woman, who suffered much from considerable ulcerations on the nose and cheeks, accompanied with a fiery redness, similar to the appearance that often takes place in the faces of those, who have been intemperate in the use of spirituous liquors. Not being able to bear the unpleasant remarks of those whom she met in the streets, she was obliged to confine herself almost entirely to the house. A physician to whom she applied gave her some medicine, which seemed for the present to remove the disorder; but in about a year it broke out again with redoubled violence, her palate became highly diseased, and several pieces of bone came away from the roof of her mouth. Her nose also was greatly ulcerated, together with her cheeks and upper lip. In this distressing situation she was ordered to dress the parts affected with lint moistened with sweet oil, and to take 8 drops of Fowler's mineral solution of arsenic, three times a day, in a little water. From this treatment her situation began immediately to improve, and being persisted in for six weeks she became entirely well.'

At the writing of the above account, two years had elapsed since the cure was effected, without the least return of the disease; nor had any bad consequences followed the long continued use of the medicine.

Next follows a *History of a case of Tetanus, in which large quantities of Cantharides were ineffectually employed.* By Dr. Coxe.

We are sorry to remark such an obstinate persistence in a mode of treatment, which from the beginning promised no favourable result. What is most deserving of notice in this paper is, the detail of the appearances on dissection, in the body of the unhappy sufferer, who was a young man. Fifteen hours after his death,

'The *abdomen* was much distended from flatus in the alimentary canal. The adipose matter was very small, and the fœtor considerable. Of the *omentum* scarcely any thing remained but a thin transparent membrane. The *stomach* was in general sound, only some small appearances

pearances of inflammation near the pylorus. The spleen was a little altered in colour, being of a more leaden hue than natural. The liver was sound; the gall bladder large and distended with yellow bile, which tinged the adjoining parts considerably. The kidneys and ureters were sound; the bladder, which contained about two ounces of urine, was contracted, and its coats thickened, but no inflammation appeared in it. The thoracic viscera were sound, except the heart, which appeared to be smaller than usual. The *carneæ columnæ* were in a state of strong contraction, and permanently rigid. The blood was not in coagula, but dissolved like molasses, as in animals killed by lightning. The *oesophagus* was perfectly sound, but the *epiglottis* and *trachea* were highly inflamed, especially the latter, increasing in redness as it approached the lungs.

The inflammation of the trachea may be easily accounted for, by the prodigious quantity of cantharides taken, not less than 2400 drops of the tincture. This also will account for the preternatural contraction of the bladder.

Next follows an *Account of Resuscitation in a case of Supposed Death from Yellow Fever*, in a letter from John Rush, M. D. to Dr. Coxe.

This is a most remarkable and highly interesting case, and as it may serve, according to the wish of the reporter, "to prevent premature interment, and lead to the use of remedies for resuscitation in doubtful cases of death from fever as well as from other causes," we shall insert it entire.

'James Clark, an ordinary seaman belonging to the *Ganges*, lying at Marcus Hook, (a small village on the banks of Delaware,) about 10 years of age, and of a hale constitution, was attacked on the 7th of September, 1798, with the yellow fever. The symptoms were such as characterize the malignant forms of this disease. The force of the disease seemed principally exerted on the arterial system, while the muscular and nervous systems appeared to be but secondarily affected. The pulse was depressed at the commencement of the attack, but rose soon afterwards, and became full and strong. Twenty-four ounces of blood, in all, were taken from his arm in the first paroxysm; during which he was copiously purged with strong doses of calomel. On the second day bleeding and purging were discontinued, and mercurial frictions, together with small and repeated doses of calomel were prescribed, in order to produce a salivation. This, however, could not be effected. The disease, notwithstanding the use of a variety of stimulants, such as brandy, ether, and laudanum, arrived at the last stage, when, on the morning of the fourth day, the black vomiting began, and continued until twelve o'clock at noon, at which time it was said he had expired. Upon paying my second visit to the tents, at four o'clock in the afternoon of the same day, I saw the body of Clark lying in a coffin, and apparently lifeless. On closely examining it, I observed the pale yellow that previously tinged the temples, nails, and neck, changed to an orange-like hue, and interspersed with purplish spots resembling petechiæ: neither pulse nor heat were perceptible, nor was respiration discoverable on the mirror, which was held before the mouth. Putrefac-

tion,

tion, however, had not taken place; the lower jaw was still flexible, and upon a more minute examination, I felt (or thought I felt,) a slight warmth about the epigastric region. With such slender and evanescent symptoms of life, experiment indeed promised little. But something I was resolved to attempt: I therefore ordered the body to be covered with warm ashes from the cook's fire, and a gill of very strong brandy toddy to be poured down the throat every half hour. Being called away I could not wait to see the effects of these remedies; but requested Mr. Parker to continue the use of them, whilst any hope remained of their being successful. On my return at sun-rise the following morning, I had the pleasure to find Clark propped up, indulging himself with soup! From Mr. Parker I learned, that about eight o'clock, after he had received a quart of brandy, he began to respire; that the brandy was continued in the same proportion I had prescribed, until eleven o'clock, when he was so far recovered, as to complain of the warmth of the ashes; that he was then taken out of the coffin and laid on straw on the ground. Port wine *sangree* was then substituted for brandy, and was regularly administered until *day-light* when he refused to take any more, and called for food.'

Among a number of important papers which our limits will not permit us to notice particularly, is the History of a case of *Aneurism*, with a very accurate and intelligible engraving.—This case was successfully treated by the reporter.

We shall conclude our extracts from this valuable publication, by referring to the subject of "*a Letter*" given in p. 93, "*from a Gentleman in London to his Correspondent in New-York dated May 31, 1804, relative to the Death of a Son of Mr. Clayton's, Printer, of Hull, in Yorkshire, occasioned by CHING'S WORM MEDICINE.*" The *hand-bill* of Mr. Clayton, which contains a full account from the distressed father, of this case of Patent Medicine mischief, lies now before us: and we think it our duty, on this occasion, to present it to our readers, hoping that it may operate as a caution against the use of *quack medicines in general*.

"On Sunday and Wednesday, December 4th and 7th, 1803, CHING'S WORM LOZENGES" says Mr. Clayton, "were administered according to the directions, to my unfortunate child (a fine boy of three years old) and on Friday the 9th he was in a high state of SALIVATION. Medical assistance was immediately called in, when he was pronounced in imminent danger from MERCURIAL LOZENGES. Remedies were immediately applied, and all the aid that medicines could afford, resorted to, without effect; for the mouth ulcerated; the teeth dropped out; the hands contracted; a complaint was made of a pricking pain in them and the feet: the body became flushed and spotted and at last black; convulsions succeeded, attended with a slight delirium, and a mortification destroyed the face, which proceeding to the brain, put a period after indescribable torments, to the life of the little sufferer, on Sunday the first

of January, 1804, 28 days after he had taken the POISONOUS LOZENGES! A coroner's inquest being taken on a view of the body, before W. W. Bolton, Esq. and the evidence of the Medical men adduced, the jury returned a verdict of, POISONED BY CHING'S WORM LOZENGES!

The medical gentlemen employed on this distressing occasion, we understand to have been *John Alderson*, M. D. and Messrs. *John* and *James Saner*, all of Hull. "Mr. *Ching* was informed of the above case in its first stage, and declined all communication on the subject!"

This paper being addressed as a *caution*, to the public, was sent to the Hull Newspapers, but the proprietors of two of them, being venders of quack medicines, refused to insert it! "Such a gross violation of public duty," the Author hopes, with whom we heartily concur, "will meet with due reprobation."

These melancholy facts speak more strongly for themselves, than any comment could, that we might subjoin: as we understand, however, that Mr. Clayton is about to publish an *Essay on Quackery*, we may soon have occasion to bring the subject again before our readers.

A short account of new publications concludes this *Medical Museum*. Among these, we particularly notice an *Inquiry into the Effects of Ardent Spirits, &c.* By Benj. Rush, M. D. Their destructive consequences are thus forcibly enumerated.

'A more affecting spectacle cannot be exhibited than a person into whom this infernal spirit, generated by habits of intemperance, has entered. It is more or less affecting, according to the station the person fills in a family or in society, who is possessed by it. Is he a husband? how deep the anguish that rends the bosom of his wife! Is she a wife? who can measure the shame and aversion which she excites in her husband! Is he the father or is she the mother of a family of children? See their averted looks from their parent and their blushing looks at each other! Is he a magistrate? or has he been chosen to fill a respectable station in the councils of his country? What humiliating fears of corruption in the administration of the laws, and of the subversion of public order and happiness appear in the countenances of all who see him! Is he a minister of the Gospel?—Here language fails me. . . . If angels weep, it is at such a sight.'

The author, in his concluding section, observes,

'It has been said that the disuse of spirits should be gradual, but my observations authorize me to say that persons who have been addicted to them should abstain from them *suddenly* and *entirely*.' 'Taste not—touch not—handle not—should be inscribed on every vessel that contains spirits in the house of a man who wishes to be cured of the habits of intemperance.'

Art. III. *The Life of C. G. Lamoignon Malesherbes, formerly First President of the Court of Aids, and Minister of State, &c. &c.* Translated from the French, by Edward Mangin. Small 12mo. pp. 246. Price 3s. Constable and Co. Edinburgh; Longman and Rees. 1804.

MALESHERBES was born at Paris, the 16th of December, 1721. He was descended from a family, distinguished both for its ancient nobility, and for the eminent services which it had rendered to the state. His grandfather, Guillaume de Lamoignon, was first President of the Parliament of Paris; and was an admirer of science and elegant literature. His second son, of the same name, President of the Court of Aids, and afterwards Chancellor of France, was the father of him whose life is now before us. Malesherbes applied himself with enthusiasm to the study of the laws. In his father he is said to have possessed an admirable master, a tender friend, and indeed an example of every shining virtue. With the intention of preparing his son for public life, he first had him appointed deputy solicitor general; and when only 24 years of age, he procured him the appointment of counsellor to the parliament of Paris. Six years afterwards Malesherbes obtained the reversion of the place of first President of the Court of Aids, held by his father, whom he ultimately succeeded, Dec. 14, 1750. Through the intrigues of a corrupt ministry the Court of Aids was dissolved in 1771, and Malesherbes was banished to his country seat: but in 1774, Louis XVI. coming to the throne, restored him and his colleagues to their former duties; and the young monarch was soon convinced of his uncommon talents, and of the honourable use to which he applied them. Hence, in 1775, he was appointed Minister of State; and the news of his coming into office was a signal for public exultation. Finding himself, nevertheless, unable to maintain his post with dignity and honour, he resigned it in less than a year. Travelling, with rural and agricultural pursuits, employed his time till 1786. The king then once more invited him to his councils, without appointing him to any particular office in the administration. Unfortunately his voice was not heard, for the ministers counteracted his best efforts, and persuaded their master not to listen to him. Malesherbes, before he finally quitted the court, composed two memoirs on the state of affairs, in which, with a bold and steady hand, he rent asunder the veil that concealed them. The king did not read them till it was too late, nor could this faithful minister obtain the indulgence of a private interview. "At this æra," says his biographer, "had his advice prevailed, what benefits would have accrued! What woes would have been spared! The king afterwards lamented not having listened to his advice,

and could not refrain from shedding tears at the retrospect? We doubt, however, whether *any* advice could *then* have saved the country.

In the recesses of his woods, Malesherbes heard the news of the Revolution without astonishment: he was even sanguine enough to hope, that he should now witness the extirpation of abuses; but he soon saw, with concern, wise and moderate men forsake their public stations, at the moment when their assistance was most requisite. In his retirement, after having attained to the age of seventy, he was informed that the National Convention had passed a decree for the trial of Louis XVI. The best energies of his early years were awakened in his heart; and departing immediately for Paris, in a very magnanimous letter addressed to the president, he begged permission to defend a king, bereft of his crown, and treated as the vilest criminal. When his efforts, and those of his colleagues, had failed, with an agonizing heart Malesherbes regained his former residence, designing to pass the rest of his days in mourning over the national calamities, and in the practice of private virtue. While surrounded by his family, and pursuing his favourite studies, he was alarmed by a party from the convention, who came to arrest Madame Lepelletier-Rosambo, his daughter, and her husband. On the next day they seized him and his grand-children. The report of his arrest spread through the village; all the inhabitants ran forth in tears to bid him adieu; and four members of the municipality undertook to conduct him to Paris, that he might be spared the mortification of travelling with hired assassins. The death of M. Rosambo shewed this devoted family the fate which menaced them. Malesherbes heard unmoved his own sentence; but the condemnation of his daughter and granddaughter shook his fortitude. However, when the fatal bell rung, he recovered all his wonted cheerfulness. Having paid to nature the tribute of feeling, he desired to give his children an example of magnanimity. His looks exhibited a serenity, which taught them to view death undismayed. He conversed with his family, unaffected by the clamours of the ferocious populace; and on arriving at the foot of the scaffold, took a solemn farewell of his children: immediately afterwards he was dismissed into eternity. He died aged 72 years, 4 months, and 15 days.

Many very interesting anecdotes, which are introduced, exhibit the subject of this biography in the most estimable and amiable light. The talent of French writers in eulogy has long been celebrated; and it will not be depreciated by the work before us. Malesherbes, doubtless, had failings; but not the slightest shade of them is perceptible in this portrait. He appears, indeed, to have been an admirer and a patron of the
works

works of Voltaire and Rousseau; and not the least intimation is given, that he believed in the truth of Christianity, but rather the contrary: yet he was all wisdom, all goodness; and throughout an extended life, free from every public or private blemish! Without a wish to rob Malesherbes of a single excellence that he possessed, we cannot, on the testimony of his anonymous biographer, suppose him to have been "that faultless monster which the world ne'er saw." His integrity and his benevolence we believe to have been unimpeachable; but, through ignorance, or unbelief, of revealed truth, they were misdirected: and, like other well-meaning men, by disregarding the depravity of human nature, he appears to have fostered the seeds of that anarchy, the maturity of which caused his destruction.

The account of his last intercourse with Louis XVI. is, as might be expected, the most pathetic part of this narrative; and a great part of it is related in the words of Malesherbes, who left among his papers a historical fragment on the subject. The advantages of piety, however little informed, are obvious from the facts here recorded. The dying king outshines the devoted statesman, and Christianity triumphs over modern philosophy. Malesherbes himself bears an incidental testimony to the power of a religion which he did not profess. "Fear not," said he, to the municipal officers who apprehended that Louis might destroy himself; "the king is not *like other men*; he is religious, and knows how to be resigned." p. 210.

We could with pleasure make numerous extracts; but the work itself is small, and is printed in so cheap a form, that our readers may easily make the whole of it their own. With the caution which we have already suggested, we strongly recommend it to general perusal.

Art. IV. *M. Tullii Ciceronis de Officiis libri tres, ex recensione Jo. Mich. et Jac. Frid. Heusingerorum.* Patruī majoris et patris sui animadversiones scholarum usibus accommodavit Conradus Heusinger. 12mo. pp. 367. Price 5s. bound. Mawman. 1804.

AFTER Pompey's defeat at Pharsalia, Cicero, while all things were in disorder at Rome, withdrew to his *otium cum dignitate*, for the purpose of writing his three books of *Offices* to his son, who was then prosecuting his studies at Athens under the famous Peripatetic, Cratippus. It may be useful to some of our readers briefly to analyze the plan of this celebrated system of natural morals. After a neat exordium to his son, he recommends to him a love of the HONESTUM, (that which, in itself, is venerable,) which he divides into the four well-known Cardinal Virtues. He subdivides these again into their several component virtues, and treats of the vices which are opposed to each

of them. And this he does not in a dry, scholastic way, but by exhibiting many excellent rules, adapted to our conduct in the various occurrences of common life.

In his *second* book, he discourses on the good things of life, as necessary or desirable to man's natural comfort, as the other were honourable, and conducive to the dignity of the mind, and the happiness of society. Of this class are, Riches, Glory, Honours, Success in our professions, or callings, &c. And he shews us *quid UTILE, quid INUTILE, quid EX UTILIBUS UTILIUS, et quid MAXIME UTILE*.^{*} After instructing us how these ought to be acquired, and that the good opinion of mankind is necessary to our success, he proves, that this can no other way be secured than by performing the duties of his *honestum* in the first book.

In the *third* book, he brings the *utile* and *honestum* more closely into action. He shews, that, from the constitution of our nature, they will often clash with each other: that duty will often be at variance with inclination, or passion with virtue. He then shews which is to have the preference in our choice; and proves, that riches, honours, and even empires, when obtained by unlawful means, are so far from being advantages, that they are infamy and ruin: and that the goods of the soul are infinitely preferable to those of the body. Here he goes over the virtues in the first book; and concludes under each, that villainy, however prosperous, though it could be concealed both from gods and men, is no real good, *because* contrary to the principles of moral rectitude—of prudence, justice, fortitude, or moderation. In short, here are most excellent maxims of conduct that have long been allowed worthy of a Christian moralist, whether man be considered in relation to himself, his neighbour, or the deity. And there has never been a Grotius, a Puffendorf, or a Bacon, rising up to teach wisdom and virtue to his fellow-creatures, but he has freely borrowed from this rich repository of classic philosophy.

Considering then what has been said, that this book of Offices contains the instructions of an anxious father to his son, that this father was Cicero himself, and this son a student at such a seminary as Athens, it is not surprising that it has always claimed the first rank in a library, selected for the instruction of youth through every country, where a taste for letters has been cultivated. There have, of course, been many editions of this, even detached from the other works of Cicero. In Germany, about 20 years since, the two Heusingers published an elaborate edition, with notes and various readings, solely or chiefly adapted to meet the eye of a learned and critical reader. The present Con-

^{*} What things are *useful*, what *useless*; what *more useful* than others; and what is of all the *most useful*.

rad Heusinger, who is nearly related to the two former, has adapted this republication of it to the *use of schools*: and it has now found its way into England. The design, both of the German editor and of our own publisher, is laudable: and we congratulate all who preside over our classical seminaries on this occasion. But, to shew more clearly the object of Conrad Heusinger, we shall give a short extract from his very short preface.

‘Quæ juvare Viros poterat, de his aliisve Tullii libris editione curanda bene merituos, eadem animadversionum criticarum copia tironem legentem terrebit, tirones docentem impediet. Non igitur satisfacere nolui bibliopolæ, hortanti, ut librorum in compendium missum, illorum usibus accommodarem. Eo consilio lectionis varietatem reseui; criticam super ea disceptationem, nisi sicubi necessaria videretur, non admisi; ex controversis duumvirorum meorum sententiis elegi eam, quæ verum propius accedere visa esset; exemplorum illustrantium numerum, ubi major esset, coercui; digessi, auxi, sicubi res poscebat; consules, philosophos aliosque claros viros ætatibus additis factaque rerum gestarum et æqualium paucissimis mentione distinxi; denique excursuum instar in fine libri Scipionum, Muciorum et Crassorum stemmata, Pighii annales et Ernesti clavem secutus, apposui.’

These genealogical and biographical tables of the Scipiones, the Mucii, and the Crassi, form a valuable appendage. The notes are all, as might be expected, in Latin. A commentator, who writes to the world of letters, even though to the *Lilliputian* tribes of it, cannot do otherwise. These notes are multiplied as the subjects require, and they seem to be pertinent and correct. We admit, that any one, professing to give a new edition of an ancient author, should avail himself of the labours of all his predecessors; and where he only dresses up their thoughts in language of his own, he has at least a prescriptive right, on such an occasion, to send them into the world as his own offspring: but, in every work of this kind, where no such ceremony is observed—where whole passages and *long* notes are pressed into the service,—it would be merely distributive justice to add a label, with the real owner's name. In *our* country this rule is usually observed: but we have reason to suspect, that it is not in the present instance, as there are no discriminating land-marks whatever, to divide literary property.

We have already remarked, that these notes, notwithstanding what the editor says about suppressing *variæ lectiones, et nonnulla critica disceptatio*, are copious: and we have to add, that some of them seem nugatory and frivolous. What schoolboy, for instance, who has ever seen Corderius, need be told, that “*hominum cœtus*” means “*congregata multitudo*.” That “*assentatores*” means “*parasiti*.” That “*patrocinium*” means “*tutela*,” &c. We have not, however, much drawback of this kind

to make; for, as the editor rightly says, "what may be unnecessary to a man, may be highly necessary to a schoolboy."

There is one circumstance, which peculiarly recommends this edition to the eye. It is judiciously divided into neat, short chapters, by way of lessons. The attention of a boy at school is not here lost, as in the forbidding folio of Wolfius, in an ocean of hard words and new ideas, floating before his eyes, and presenting to his aching, bewildered brain, neither a bottom nor a shore. We are, however, much disappointed in another respect. There is no *argument*, either to a book or a chapter. There certainly ought to have been one to each. There is before us an excellent edition of 1556, printed at Lyons, but not calculated for a juvenile reader, which would have amply furnished the editor with matter of this kind. It exhibits, though not in an inviting manner, arguments and comments, in something like the present division of chapters, by Erasmus, Melanethon, Maturantius, &c. We hope to see this useful school manual hereafter made still more valuable, by being supplied with such a *desideratum*.

In the course of these remarks, the reader has gathered our opinion of its merits. We conclude, therefore, with recommending this edition of Tully's Offices to the notice of every master of a classical seminary, as a valuable addition to the stock of books initiatory to solid literature, which are, and will always be, increasing, not less in number than in correctness and real utility. It is printed on good paper, with a good type, and seems, as well in the text as the notes, to be as free from typographical mistakes as can reasonably be expected.

Art. V. *Village Scenes, the Progress of Agriculture, and other Poems.*
By F. Bachelor. 12mo. pp. 146. Price 4s. Vernor and Hood.
1804.

THE public attention has been called, within a few years past, to several poetical exertions, by persons self-educated, which have proved, that nature has need of art only to improve those "native wood-notes wild," which the mere *scholar* cannot produce, or even imitate successfully. This idea may lead us to tolerate the slips of inaccuracy, or shades of defect in style, which we usually meet with in the productions of uncultivated genius: but it forms no apology for writers of this description, who neglect to submit their manuscripts to the inspection of some literary friend, before the work is exposed to public notice.

The present author, who is a farmer, in his preface owns his education to have been rural, and pleads for the candour of his readers on that account. He might have claimed more: the cultivated taste, true feeling, and harmony, which generally appear

pear throughout the volume, are far beyond the customary attainments of uneducated poets. He frequently rises above mediocrity, and seldom, if ever, sinks below it. The plea, therefore, which he advances in favour of second-rate poetry, will be readily allowed in his behalf, though it may be reluctantly conceded to many who are less diffident of their own performances.

The poet has varied the subjects of his piece into the following particulars :

' The exordium—Feelings awakened by recollection—Night, and the gradual progress of the dawn—Apostrophe to solitude—Happiness of childhood—Sleep a friend to sorrow—Solitary reflections—Morning—Rural objects—The village—Morning thoughts—Advice to the sickly and the fair—Wealth, gaiety, and magnificence of a great city—Vices and miseries of a great city—Apostrophe to the Aonian choir—Rural felicity—Spring—Autumnal scene—Happiness of the industrious—Past pleasures—Youthful genius—Retirement the nurse of genius—A review of the best poets—Tribute to friendship—Happiness—Union of taste and nature—Lucinda at the grave of her lover—The parting scene—Contending emotions—Power of poetry over the passions—The buds of genius wither in obscurity—Noon-day—The hawthorn shade—Youthful companions—Address to Hope—Content—Youthful scenes—Harvest scene—The Angler—The peasant's dial—Departed worth—Philanthropy and its effects—Hospitality—A sad reverse—Desolation—Moral reflections—Former beloved scenes—The tale and fate of Aurelia and Favonius—Sunset—Noon—The nightingale—Tales of Superstition and their effects through life—Apostrophe to philosophy.'

The Exordium proposes the leading subjects of the poem.

' The charms, that draw with sweet attractive powers
Th' enamour'd soul to youth's enchanting bowers;
Thy soft delights, O Memory! and thy pains,
And rural joys, and cares, invite my strains.
Muse of the artless song and rural lyre!
Attend my numbers, and my soul inspire!' p. 1.

The recollection of the Place of the Poet's Nativity, and of his earliest infancy, and the melancholy reflection naturally excited on the evanescence of such scenes, are drawn from appropriate feelings.

' But thou, lone Mansion! where these infant eyes
First drank the lustre of *autumnal* skies,
Where every want a mother's care redress'd,
Press'd to her cheek, or pillow'd on her breast!
Where life's calm pleasures knew their earliest spring,
And Hope, exulting, rose on cheerful wing.
Ah! if to thee my weary steps I bend,
No parent welcomes, or consoling friend,

Each

Each kindred foot is vanish'd from thy floor,
And love maternal soothes my breast no more!" p. 11.

The following description of the Advantages of the Metropolis, though not designed by the author to recommend a town-residence, may be perused with pleasure by any reader of taste and feeling:

' In the bright *focus* of a nation's pride,
Wit, beauty, honour, virtue, fame, reside!
Lo! piles immense of brick, and massy stone,
Whose weight enormous makes the valley groan.
Blue shine the slated roofs, gilt spires arise,
Tall towers, and domes gigantic, brave the skies,
Gothic cathedrals, darken'd o'er by time,
Colossal pillars, palaces sublime!
Lo! parks illum'd with beauty's brightest rays,
Where gold and diamonds feebly aid the blaze.—
Where Thames, through many an arch his current pours,
Commercial vessels throng the burden'd shores,
Wave their light streamers in the whistling gale,
Or skim the surface of the wat'ry vale.' p. 13.

The *vices* and *miseries* of a great city are also drawn in a manner, which does credit both to the genius and the feelings of the poet.

The story of Aurelia and Favonius is told from the *heart*, in an easy flow of numbers. Its length precludes us from a recital of the whole, and to quote a part would be unsatisfactory. We do not doubt that the reader will be much pleased with the relation, as it stands in the volume, where the contrasted passions of love and sorrow on the first appearance of the lovers, and the fate of Aurelia as impressed on the mind of Favonius, are affectingly painted.

The close of this poem, which consists of an address to Philosophy, as the victor of Superstition, is the only part of it to which we think it necessary to object. The modern application of the term *philosophy* renders it exceptionable in this connexion; nor could genuine philosophy satisfy the poet's wishes. Christianity, as it shines in its native lustre, portrayed by a divine pencil, and inscribed on the mind by its author, is the *only* cure of superstition, and every kind of moral error.

"The Progress of Agriculture" is the next poem, both in position and magnitude. New rural scenes are here brought to view. The ruder and the more refined states of husbandry are well contrasted; and the benefits which it confers are beautifully and justly described.

The Moor, with its ancient meagre produce, and its modern improvements, are well drawn. Holland is happily though briefly introduced in the comparison.

' Thus long Batavia lay a swampy waste,
Supine in ocean's watry arms embraced,
Till art and agriculture's genial reign
Subdued the amphibious empire of the main.' p. 75.

We cannot refrain from quoting these animated lines for the sake of our *English* readers.

' And though Britannia! climates mild as thine,
Not India's spices boast, nor Gallia's wine,
Though here no fig, nor priz'd Anana grows,
Nor golden orange in thy vineyard glows;
Nor that sweet cane, the curse of many an isle,
Nor gold, nor diamonds sleep beneath thy soil,
Yet thy own wealth attracts the richest stores,
With powers magnetic to thy favour'd shores.' p. 83.

The Peasant's complaint of the Monopoly of Farms is expressed with pathos, notwithstanding its length. The conversion of arable ground to pasture, if carried to an extreme, must tend to depopulate the country, or to reduce the peasantry in England to the state of those in Ireland.

' Gone are the crops—dismiss'd the rural race,—
Far happier beasts supply the envied place,
The flail hangs silent o'er the naked floor,
The rusty sickle leaves its place no more.
The humbler farms that *once* adorn'd the plain,
Support no more content's industrious train.' p. 91.

The bard sensibly applauds the modern spirit of improvement, yet with propriety deprecates the engrossing of several farms, thus improved, into one. In his preface is the following passage on the same subject. "In *one* parish, something more than half a century since, all the farmers, except one, lived on their own estates, which at present compose only one. In another parish, two farmers have, like Aaron's rod, swallowed up the remaining seven. By this it seems, the expence of seven farm-houses is saved, and seven families have become the vassals of those who were once their equals."

The lines on a *Marriage* are poetical, but too voluptuous. When a virtuous face assumes a meretricious look, neither morality nor good sense can approve the metamorphosis.

Various faults in the metre, and some in the grammar of the larger poems, might be pointed out: but we limit ourselves to a few errors, which appear to be so incompatible with the author's natural taste, as well as with the attention which Dr. Yeaes, of Bedford, is well known to have paid to these poems, that we are at a loss to account for the phenomena.

' Health, strength, and pleasure bend their distant flight,
Nor revolvant pinion bear them back to sight.' p. 47.

In the errata, "revolvant" is altered to "revolant." That a farmer should use words which are not English excites no surprise; but when attempting to correct this line, how was it possible for Mr. B. to remain unaware, that it was neither metre nor grammar?

The first fault is common to other lines; as,

'O'er Gothic ignorance pours a flood of day.' p. 63.

The following couplet repeats a term in the most unfortunate position:

'Pure source of *wealth*, from whose auspicious smile
Flows all the *wealth*, the glory of the isle.' p. 69.

"Needless Alexandrines" obtrude very frequently. But we forbear to expose blemishes, which derive their notoriety from the general merit of the volume. We hope, that what has been said will suffice to produce the correction in future editions, to which the work is well entitled; and to render the author either more cautious, or more desirous of friendly revision. If his performances do not equal those of a Burns or a Bloomfield in genius, we do not hesitate to express our opinion, that they discover a superior knowledge and taste, and are less exceptionable on a moral principle.

Art. VI. *A Dissertation on the best Means of civilizing the Subjects of the British Empire in India, and of diffusing the Light of the Christian Religion throughout the Eastern World; which obtained Mr. Buchanan's Prize.* By the Rev. William Cockburn, A. M. Fellow of St. John's College, and Christian Advocate in the University of Cambridge. 4to. pp. 52. Price 5s. Rivingtons, Hatchard. 1805.

IN our review of the poem, which obtained one of Mr. Buchanan's prizes, the occasion and the subject of the present Dissertation were specified, (see p. 379). The highest reward was very properly assigned to the author of the best prose Dissertation on this theme; for, while the energies of imagination and of taste, were likely to be called forth by the *poetical prize*, it was evidently from a composition in prose, that the most elaborate discussion was to be expected. A reference to the tribunals of British Universities, for direction to the best means of promoting civilization and Christianity in India, implies, we think, as much humility as liberality in the propounders of the investigation, whose local knowledge might best have qualified themselves to decide on the subject. It was probably as much their object to excite general attention throughout the United Kingdom to the amelioration of Hindoostan, as to obtain additional light by a collision of sentiments in the academical productions of the parent country.

The author has treated his subject methodically, and with clearness; and he concludes with a peroration, which affords a distinct view of his leading ideas.

‘To promote the Civilization of British India, I have recommended, first and principally, that every effort should be made by its Governors to insure the continuance of peace; that we should not endeavour to increase our own possessions; that we should not encourage the formation of small states; that we should support the powers which are already established; that we should endeavour to fix a clear rule of succession among the native princes, and have that rule acknowledged by them; that we should particularly league ourselves with the Seiks and the Poonah Mahrattas, supporting among the latter the authority of the Peishwa, and keeping a watchful eye upon the North-west frontier of Hindostan.

‘I have applauded, as a second great step towards progressive civilization, the improvement which has been made in Indian jurisprudence, by introducing, as much as possible, the principles of British laws; and I have suggested the advantages which may be derived from admitting a number of native judges in the courts of judicature.

‘I have next pointed out the benefits arising from the large expenditure of the great officers in India, and the evils consequent upon their remitting large sums to Britain, and returning thither in a short period. I have lastly mentioned some few customs in India which I think the government ought not to tolerate.

With regard to the propagation of Christianity in the East, I have reviewed those human causes which an eminent historian conceives to have produced that effect in the ancient world, and I have strongly recommended the adoption of such of them as appear likely to be efficacious. With respect to the most important of these, the moral conduct of Christians, I have particularly and most anxiously recommended that the young men who are sent to India with expectations of filling the higher offices should not be permitted so soon to quit their native country, or at so early an age be emancipated from the necessary restraints imposed by the tutor and the parent. I have ventured, moreover, to suggest the expediency of assigning sufficient provision for an established Clergy in every part of British India, and of placing a Bishop at their head. To such missionaries, however, as may individually be employed in the pious labour, I have pointed out, from the writings of Sir William Jones, the propriety of translating into the languages of Hindostan the most striking parts of the Old and New Testament, and dispersing these translations among the natives.’ pp. 47, 48.

In reviewing the arguments, by which Mr. C. supports his opinions, and enforces his advice, the form, in which the enquiry was proposed, calls us to a separate investigation of the means of *civilizing the Hindoos*, and of *promoting Christianity in the East*.

Mr. C. justly observes, that the Hindoos may be considered as already civilized, comparatively with many nations, although less than those of Europe; or, he might have added, a great part
of

of America. If, therefore, he had thought it advisable to enter fully into the question, it is obvious that he should have pointed out, at the commencement, the measure in which they are yet deficient of civilization. Particular facts, like the symptoms of a disease, would have led to the latent cause of evils; and thus might have directed to the most suitable remedy. Such an investigation would, however, have required a more profound and accurate knowledge of the state of Hindoostan than the author seems to have acquired. It was probably for this reason that he chose to treat the subject in a general way, and to restrict himself to views, which are nearly as applicable to any other country, as to that immediately in question.

This remark evidently attaches to the author's recommendation of *peace*, and *good government*, as primary means of the advancement of civilization. We cordially concur with him, in wishing to see them permanently established in India: at the same time we think, that well known facts render dubious some of Mr. C.'s positions under the head of Peace. He observes, that "small nations are seldom highly civilized, because the members of such societies are continually occupied in guarding against the probable attacks of more powerful neighbours." p. 2. This appears reasonable in theory: but we cannot forget, that *Athens* attained, precisely in such circumstances, to a very high degree of civilization; nor that *Venice* emerged, at once, from the surface of the Adriatic, and from the mists of barbarism which enveloped the rest of Europe. We doubt also the certainty of peace being promoted by the absorption of smaller states into the dominions of their powerful neighbours. Experience, we think, leads to a very different conclusion. It is not the primary, but the secondary states of Europe, (Sweden and Denmark, for instance,) that, for half a century past, have been most favoured with peace. Does the state of human nature authorize an expectation, that powerful, haughty, and ambitious neighbours will long remain at peace? While Mr. C. applauds (we think with justice) the distribution of Indian territory made by Lord Wellesley, in 1799, can he congratulate him on its efficacy in preserving peace?

Some of the author's remarks appear to us to betray unacquaintance with the state of our own possessions in India, equally with those of the native powers. He seems (p. 11) to suppose that we have elevated the poor, blind, titular emperor of Dehli, to be a formidable potentate; and to consider the Nabobs of the Carnatic, and of Oude, as independent sovereigns, instead of mere vassals of the East India Company. Of Scindia and Holkar, we conceive his estimation to be as much below, as that of the others to be above the truth. By his remarks (p. 14) on the establishment of a British corps in the Peishwa's domi-

ons, he seems not to be aware, that this is a measure which Europeans have invariably used to secure their influence over the native chiefs; and that, therefore, it was probably the only one by which they could accomplish that purpose.

Of the expediency of confiding judicial power to the Brâmens we cannot judge, without farther information than the author has furnished. Perhaps the mode adopted in China, of placing a Tartar and a Chinese Mandarin on the same bench, might be worthy of our imitation. By Mr. C.'s earnest recommendation of *expenditure* to the servants of the company in Hindoostan, we should have supposed that they were chargeable with parsimony, had not their profuseness long been proverbial. Vast as are the sums which many have brought from India, they certainly were not accumulated by any sparingness of expense on the spot.

We give credit to the author's benevolence for his wish, that persons in office should fix their permanent residence in India; but beside the interested views, which seem insurmountably to oppose such a plan, we apprehend that the usual effects of the climate on European constitutions must present a very formidable impediment to it.

In approaching to the second division of his subject, Mr. C. naturally adverts to the superstition of the Hindoos, as a grand obstacle to their advancement in civilization. We believe it to be by far the greatest: and we entirely concur with him, that it is both the interest and the duty of a Christian Government, to interpose its authority for the prevention of those horrid murders, which spring from the fanaticism of the natives. By an easy transition, he proceeds to the means of establishing Christianity among them. He regards the *Hindoos* only, as concerned in this branch of the proposed subject; but surely his idea comes far short of "diffusing the light of the Christian religion *throughout the Eastern world*!" If there be meaning in terms, these are far more comprehensive than Mr. C.'s view of the subject; and, consequently, than the means which he proposes for its accomplishment.

We have been greatly surprised at the late Sir W. Jones's assertion, "that neither Mussulmans nor Hindoos will ever be converted by any mission from the church of Rome, or from any other church." Could he be ignorant of the success which attended the missions of the Jesuits in *Madura*, and in the upper and lower *Carnatic*, till that order was abolished, and those countries were desolated by war? Had he survived a short time, he might have detected his error, by the happy effects of the ministry of Schwartz, Gerickè, and others, their protestant successors in the same provinces: nay, in his own neighbourhood he must have observed both Mahometans and Brâmens (of the most
hopeless

hopeless cast !) converted by the exertions of pious men possessing very inferior advantages of education. Mr. C. has the following just remark, (p. 44): "that it is not impossible to wear the Hindoos from their prejudices, and from their attachment to the religion of the Brahmans, appears clearly from the success of Nanuck among the Seiks." Had he been well acquainted with the present state of India, he would also have known, that even in Bengal there are numbers of Mahometans and of Hindoos, who have rejected their native superstitions, from a conviction of their absurdities, although the fatal indifference of Europeans toward truths of infinite importance, which they pretend, merely for fashion sake, to believe, had left these pitiable fellow mortals ignorant of Christianity.

We do not think the author happy in his adoption of Mr. Gibbon's five *human* causes of the progress of Christianity, as grounds of hope for its advancement in Hindoostan. Each of these might be, and has been shewn, as to *human* probability, to be a hindrance, instead of a help to its propagation. We agree with Mr. C. nevertheless, that the misconduct of our countrymen in India presents a grand obstacle to the conversion of their neighbours who *profess* paganism. The latter, having no consistent notion of what is right or wrong, would probably dislike, as nominal Christians do, the practical tendency of the Gospel; but they are alive to the injuries which they experience from persons supposed to believe it, and hate the name of Christianity on their account.

The grand remedy for these evils, proposed by Mr. C. is, to form in Hindoostan a Religious Establishment similar to that of England and Ireland. He alludes to Canada as an example; but he seems to forget, that the Roman Catholic is the Established Religion of that country; and that the English Clergy there aim at nothing *less*, than to convert members of the Established Church of the country to a different faith. Ireland is the only instance nearly in point: the established clergy there have advantages incomparably greater than could be expected in India, and we may suppose the Irish to be at least as convertible as the Hindoos. If, therefore, during the next two centuries after the Church of England may have obtained an equal establishment in Hindoostan to that which it has enjoyed for the last two centuries in Ireland, an *equal* number of converts from the Brâmens, the Khatriys, the Bhyse, the Soodras, and the Chandalas, *shall be* made, as *has been* made from the Roman Catholic priests, gentry, merchants, mechanics, and peasantry of Ireland, it is, we apprehend, the utmost that can reasonably be expected. We therefore recommend to Mr. C. to inquire into the *sum* of these conversions; and from the result, to estimate the utility of appointing shepherds without a flock. We most heartily unite, however,

however, with him, in regretting, that among our numerous *countrymen* in India, there are not now above three or four of our established clergymen: and, except in the chief presidencies, not a single clergyman, not a single church, is to be found!" p. 39; and we rejoice, that the East India Company have lately resolved to establish a number of new chaplaincies

Sir W. Jones, while he despaired of success from missions, expected better effects from a dispersion of the Scriptures among the Hindoos in their own language. We earnestly long to see *both* these means effectually used, and used *conjointly*. We fear, that, evidently as the government of India wish for its amelioration, and sincerely as we believe our own government concurs in the wish, the East India company, on whom it chiefly depends, is as little disposed to promote that object, as the West India merchants are to abolish the slave-trade. If otherwise, let them powerfully assist the missions to India, enabling them to circulate the Bible throughout its provinces, and establishing schools for the instruction of the native children; which, though the last, is not the least important point of advice suggested by Mr. C. Many parts of his Dissertation are worthy of attention. Had he deduced his hypothesis from facts instead of using them in subservience to theory, and qualified himself by adequate research to recommend what is practicable rather than what can only be regarded as desirable, we doubt not that his work would have demanded our complete approbation.

Art. VII. *English Grammar, adapted to the different Classes of Learners*. With an Appendix, containing Rules and Observations for assisting the more advanced Students to write with Perspicuity and Accuracy. By Lindley Murray. 12th edition, improved. 12mo. pp. 336. Price 3s. 6d. bound. Longman, Hurst, &c. 1805.

SPEECH implies grammar. Not only are there general rules applicable in common to all tongues, but likewise grammatical arrangements, by which the unwritten languages of savages are mutually distinguished; and in which some of these (that of the South Sea islanders, for instance,) *surpass* the refinements of every European dialect, ancient or modern. Our own language is, in this respect, inferior to most; and therefore the more difficult to be learned by foreigners, to be spoken or written correctly by natives, or to be illustrated by grammarians. Its source is obviously the Teutonic, and is to be traced much higher than the Saxon conquests; otherwise, the latter could never have obliterated the Welsh. The Roman portion of our language is difficult to be distinguished from the accessions which it derived from the French by the Norman invasion. In

common with almost all languages, ours retains also some slight traces of the Hebrew; and we doubt whether similar remains of the Greek may not be attributed to those evangelists, who laid the foundations of Christianity and of letters among us, independent of the ecclesiastical influence of Rome. Thus our language is of a composite order; but, while its anomalies assimilate it to a jargon that obstinately defies grammatical regulation, it has acquired from these several sources a copiousness, as well as a variety, advantageous to the energies of the orator; and to the sublimity, if not to the melody, of the poet.

English Grammar may be regarded as comparatively of recent date. Dr. Priestley and Bishop Lowth opened the path to numerous followers; and among their essays on this arduous subject, Mr. Murray's performance has been incomparably the most successful in engaging general attention. We confess, therefore, that we opened it with some prepossession of its superior claim to approbation as a practical work; and while, on a subject of such intricacy, an entire uniformity of judgement is not to be supposed, our examination of it has fully answered our expectations. To enter minutely on the investigation of a work which has already reached a twelfth edition, would be unreasonable. We shall limit ourselves to a few general observations, to some remarks on particular parts, and to a notice of the principal alterations, which appear in the present impression.

It is solely of *English Grammar* that Mr. M. professes to treat. He does not examine its dependance on Universal Grammar, or its relations to other languages. Neither does he discuss his subject theoretically. His evident aim is, to improve and facilitate the means of instructing youth in their native tongue. After maturely considering the plan of his work, we think it not only better adapted to this purpose than any other Grammar that we have seen, but likewise better than if it had been constructed on purely philosophical principles. Experience has apparently been his guide; and we have so much respect for its authority, that even where his work seems to us capable of improvement, we should recommend him to refer to that ultimate criterion every hint, that we may think it incumbent on us to suggest.

The analytical division of letters, syllables, words, and sentences, though it would not apply to language in general, yet seems the most congenial to one, which, like ours, is written and spelt. Mr. M. has distributed his work under the heads of Orthography, Etymology, Syntax, and Prosody. The first, of course, includes all that concerns the formation of words. At the close of his observations on this topic, he notices some variations which are still admitted by good writers; without prescribing any decisive rule. This, indeed, in some of the instances

stances cited by Mr. M., it is difficult to do; and as these words are almost all adopted from other languages, the only proper mode of decision did not come within the plan of his work. As, however, such a diversity is a palpable defect, and real inconvenience, we think it desirable that the orthography of such words should conform to that of the language from which each is evidently, or most probably derived, so far as the genius of our own tongue will easily admit, but not where it is inconsistent with established rules of pronunciation. To dwell on the discussion would exceed our limits: it must therefore suffice to remark, that, on this principle, we think that the words which the author has inserted should be spelt, honour, inquire, negotiate, controul, expense, alledge, surprise, and abridgement. To the *latter* we adhere, in opposition to a prevailing custom, because the letters *bridg* form no syllable.

The author considers *etymology* as that "which treats of the different sorts of words, their various modifications, and their derivation:"—in fact, of every thing relative to *complete* single words, except their pronunciation. This is an unusual acceptation of the term; but some word was necessary to include what does not belong to the other heads of Mr. M.'s plan, and we are unable to recommend a substitute for that which he has adopted. Etymology is commonly used only for the *derivation* of words. M. M. de Port-Royal extended it to *all* that relates to single words. Johnson applies it to their *inflections*. These are so few in the English tongue, that we are obliged to use auxiliary words to express, what in Greek, and in Latin, was denoted simply by a change in the termination of a word. Hence arises a principal difficulty in the grammatical arrangement of our language. Are we to restrict the cases and the tenses of our variable parts of speech to the inflections of which they admit, or are we to extend them, by the help of auxiliary words, to all the uses of inflexions in other languages; or, if we aim to preserve a medium, *where* shall we fix it? We are inclined to think that grammarians, since *Wallis's* time, though less so than before, "have forced our tongue too much to the Latin method." It is, however, extremely difficult to draw the line. Mr. M. hesitated, till the present edition of his work, to admit an objective case of substantives, as they have no other inflection than that of the genitive. We insert the grounds of his decision.

'The general idea of case doubtless has a reference to the termination of the noun: but there are many instances both in Greek and Latin, in which the nominative and accusative cases have precisely the same form, and are distinguished only by the relation they bear to other words in the sentence. We are therefore warranted, by analogy, in

applying this principle to our own language, as far as utility, and the idiom of it, will admit.' p. 55.

He proceeds to shew the utility of admitting an objective case in parsing, and in explaining to scholars the connexion and dependence of words; and we think *this* to be the ground on which the expediency of the alteration must chiefly rest. The Greeks and Latins introduced an accusative case into nouns of the neuter gender, to render them uniform with those of other genders, which vary their termination with their sense; but in *no* instance does any *English* substantive receive an inflection on the same account. The only argument, therefore, to be deduced from *analogy*, in favour of an objective case of *our* substantives, is, that our *pronouns* have it; but we may add, that, as *they* agree with the substantives in number and gender, substantives may naturally be considered as agreeing with them in case.

The alteration which Mr. M. has adopted in this respect demonstrates the openness of his mind to conviction, and the earnestness of his desire for the improvement of his work. We do not, therefore, despair of his candid and serious attention, when we suggest a wish that he would re-examine the arguments on which he admitted the potential mood into the conjugation of verbs. We have maturely weighed his remarks on the subject; but are persuaded that the only difference between the power of the verbs *may*, *can*, &c. when used to form this mood, and that of any other verbs in a similar position, is, that the idiom of our language requires the sign of the infinitive mood to intervene in the latter case, and not in the former. 'I *may* love' means either, 'I am permitted to love,' or, 'I am likely to love:' 'I *can* love,' means 'I am able to love.' We think, therefore, that any *mood* which is not indicated by some inflection of the verb, is a needless incumbrance on English Grammar. The *tenses* conjugated with auxiliary verbs appear to us to stand on very different ground. They cannot be expressed without that help, and we regard them as indispensable. We cannot omit one remark on the English *future tense*, that *crux advenarum*. Whence is it, that not only foreigners, but even some of the most elegant Scottish writers commonly confound the use of *shall* and *will*? Can we account for it otherwise, than that they are led by English grammars to suppose, that the choice of these words to express the future tense in its several persons is indifferent? We deny that the expressions, *I*, or *we*, *will* write; *thou shalt* write; *he*, *you*, or *they*, *shall* write, properly constitute parts of the future tense. Dr. Priestley, long since, very justly remarked, that "when we simply foretell, we use *shall* in the first person, and *will* in the rest; as *I shall*, or *he will* write: but when we *promise*, *threaten*, or *engage*, we use *will* in the first person, and *shall* in the rest; as *I will*, or *he shall* write."

write." Grammar, 1768, p. 37. If the Doctor's plan had led him to describe the compound tenses, he would therefore doubtless have declined the future thus: *I shall write, thou wilt write, he will write, we shall write, ye will write, they will write.* This pattern we conjure foreigners to imitate, as they value their convenience, or even their safety; for there is nothing very improbable in the story of the poor Frenchman, who lost his life in the Thames, by crying out, "*I will be drowned, nobody shall help me!*"

To the four divisions which we have mentioned, Mr. M. adds some very judicious and useful directions for *punctuation*,—a modern practice, which is certainly reducible to fixed laws, although they have been grossly neglected. In general, under every head, the author's remarks, annexed to brief rules which are designed to be learned by rote, manifest exemplary diligence and accurate discrimination. The exceptions which we have found to this observation, are fewer than could easily have been supposed, in proportion to the whole. In the following examples of *prosody*, we apprehend the poet to have designed that the words *murmuring* and *innumerable* should be shortened in the pronunciation, as if written, *murm'ring*, *innum'able*, rather than (as Mr. M. represents them) the first, a dactyl; and the second, a spondee and a tribrach.

'Murmuring, and with him fled the shades of night.'

'Innumerable before th' Almighty's throne.'

We would suggest to Mr. M. the propriety of inserting in a future edition some remark on the *synalepha*, which occurs in the latter of these lines, and which must so frequently present itself in a perusal of our poets, especially of Milton.

We have to close our avowal of the pleasure with which we have read this excellent work, by expressing our entire approbation of the author's *appendix*, which will enable the student to make a proper use, in composition, of the instructions dispersed through the grammar. It consists of two parts, inculcating perspicuity and accuracy of expression, first, with respect to single words and phrases; secondly, with respect to the construction of sentences. It concludes with a serious and affectionate exhortation to youth, which manifests the purity and dignity of the author's principles, as the general execution of his work demonstrates his talents and research. We rejoice that it has attained to so extensive a circulation: and we earnestly recommend it to all, who are desirous of acquiring a clear and comprehensive knowledge of the English language, but more especially to those who are engaged in the grammatical instruction of youth, as we have no doubt that they will derive from it the most valuable assistance to their labours.

Art. VIII: *The Suicide Prostitute; a Poem.* Deighton, Cambridge.
4to. pp. 14. Price 2s. 6d. 1805.

WE understand the anonymous author of the trifle before us to be a young gentleman, an under graduate of Cambridge, who, as many others beside him, is "a truant from grim Euclid to the lyre." As he had hinted, in his dedication from "St. John's," to the amiable and accomplished Lord Percy of that society, that his performance had undergone a revision by that nobleman, we were led to expect something above mediocrity, though from a youth presenting us with the firstlings of his muse. We have, however, been disappointed. He proposes to pourtray the life of those, among whom, perhaps, little less than half the collective misery of mankind is distributed. As therefore there was such a field for sentiment and descriptive pathos, let us see how he has succeeded.

There is nothing, by way of Argument; a practice which we once more condemn. A deluded and forsaken female, after having swallowed poison, soliloquises through the whole piece; and, in the place where "houseless females meet," thus expresses her resolution:

' I'll lay me down, and breathe my soul away.'

This but feebly resembles the fine image of a suicide, which we somewhere recollect, who

———— breath'd his *sullen* soul away!

She then, rather out of time and place, tells us of her seduction—of her seducer, who

' Cropt the young flow'ret of her blooming name.'

Shuddering at the sound of her own voice, in mentioning the names of father and mother, she, somewhat tenderly, breaks out—

' Father! kind name! to me though kind no more,
I love thee still, and, though unlov'd, adore, &c.'

In page 5, we have too lucid and particular a description of scenes, that should have been touched with great delicacy, if not veiled altogether in their native *night*. The following lines are an echo to Goldsmith in his *Traveller*, which every reader will recognise.

' Could swift-wing'd time recal his *fleeting wain*,
Restore, with all its sweets, my native plain:
The white-thorn hedge, the smell of dairy clean;
The woodland echo; and the daisied green;
The hazel copse; the fragrant milky meal;
The cot forsaken, and the sabbath peal!' &c.

She

She then points to a sister still blooming in village innocence among the scenes she has described, till, after much moralizing, without order and without aim, and much of the history of prostitution, which makes us wonder how it comes from the mouth of such a *dramatis persona*, we are called to be spectators of the fatal catastrophe. But, though *prostitution* is held in deserved abhorrence all along, yet *suicide*, which is surely a crime too, is drawn in colours that disguise the foul monster very much indeed. We will not dwell on the impropriety of a person in the agonies of poison speaking what follows, when we have been warned over and over, that she is dying or dead; but we must ask the author what sort of *morality* he wishes to inculcate? That he did not intend to recommend suicide any more than prostitution, we have reason to think. But what must be his criminal inattention, in making his impious heroine meet her Maker with such blasphemous confidence as this?

'The struggle's o'er! my soul disburthen'd flies,
Quits its polluted clay, and seeks the skies.
May heaven the penitential spirit own,
And streams of mercy from the awful throne
Expunge its sins, and leave no train behind
Of impure errors, and a tortur'd mind.
May it, transform'd, and chaste as *virgin snow*,
Or shine an angel, or a seraph glow!

The obvious tendency of such a conclusion is, to encourage that wretched class of beings, whom the speaker represents, like her, to cut short their existence in this world, in the expectation of being happy in a future state. We doubt whether the false principles and misguided pathos of poetical writers have not greatly contributed to multiply instances of suicide; and we cannot regard the author's exposure of the miseries of prostitution, as a compensation for his countenancing a mode of terminating them, which can only plunge the victim into torments infinitely more dreadful. Had he made his prostitute a penitent instead of a self-murderer, and conducted her to a charitable institution, instead of inspiring her with groundless confidence, we should gladly have commended his morality, if we could not have applauded the execution of his design.

Art. IX. *Anecdotes, religious, moral, and entertaining, alphabetically arranged, and interspersed with a Variety of Useful Observations.* Selected by Charles Buck. Vol. II. 12mo. pp. 300, Price 3s. 6d. Williams, Baynes. 1805.

IT has been questioned, whether the rage for volumes of extracts, which has of late been so prevalent, may not increase the number of superficial readers. Without pretending

to decide on a case which fairly admits of dispute, we observe that public sentiment has become the liberal patron of such light compilations: all that remains therefore for us, is, to contribute to their useful application by those means which lie within our province. When the sale of these works is sought, by alluring the worst tastes of men with pernicious ingredients, it is our duty to protest: but in the present instance, we have the pleasure of announcing a volume, which does not poison the vitals to please the palate. Its moral tendency is generally pure and salutary; and, if some of these anecdotes should produce no happy impression, they will leave no fatal sting behind. They are, of course, not all equally interesting. Another turn of mind, and a more diversified course of reading, would have suggested a different selection; but it might not have succeeded better in promoting the public pleasure or improvement.

The anecdotes vary in their style, and their degrees of credibility, according to the sources whence they are derived. They are distinctly classed under the heads of their different subjects; and to each class are prefixed appropriate remarks, usually from some approved author, but occasionally, we presume, from the compiler. In giving extracts to supply our readers with specimens of the work, we desire to have it understood, that we leave Mr. B. responsible for their veracity. Under the title, "the Bible valued," we meet with a surprising instance of the force of memory, as well as a curious effect of religious dread.

'We are informed of Dr. Marryat, that after he was somewhat advanced in youth, having a strong memory, he thought it his duty to make it a secret repository of the words of divine revelation.

'Accordingly, "he treasured up," says one, "*a larger portion of the scriptures* than, perhaps, any one besides whom we have known ever did. For there are some who can assure us, they had the account immediately from himself, that he has *committed to memory* not a few *whole books*, both of the *Old Testament* and the *New*. When he mentioned this, he named distinctly, *Job, Psalms, Proverbs, Ecclesiastes, Isaiah, and Jeremiah*, with all the *Minor Prophets*; and every one of the *Epistles* likewise in the *New Testament*, with the *Book of the Revelation*. And that he might carefully retain the whole of what he had thus learnt, he declared, it was his practice to repeat them *memoriter* once a year. The special reason or motive which he assigned for his entering upon this method deserves a particular notice. He began it in the younger part of life, when, being under a deep sense of the evil of sin, and his mind sadly ignorant of God's way of salvation by the righteousness of the glorious Messiah, or being in the dark as to his own personal interest in it, he was sorely distressed with fears, that hell must be his portion. At that time it was put into his heart, that, if he *must go to hell*, he would endeavour to carry with him as much of the word of GOD as possibly he could.—And it seems to me to have been a secret latent principle of the fear and love of God that established him in this purpose. For it
looks

looks as if he desired to have a supply of scripture materials for his mind to work upon, chusing it should ever be employed in recollecting and reflecting upon those records, that thereby, if possible, it might be kept from blaspheming God, like the rest of the spirits in the infernal prison." pp. 6, 7.

The following was an humourous cure for unclerical practices:

THE CURATE RELIEVED.

'A violent Welsh squire having taken offence at a poor curate who employed his leisure hours in mending clocks and watches, applied to the bishop of St. Asaph, with a formal complaint against him for impiously carrying on a trade contrary to the statute. His lordship having heard the complaint, told the squire he might depend upon it that the strictest justice should be done in the case; accordingly the mechanic divine was sent for a few days after, when the bishop asked him, "How he dared to disgrace his diocese by becoming a mender of clocks and watches?" The other, with all humility, answered, "To satisfy the wants of a wife and ten children." "That won't do with me," rejoined the prelate, "I'll inflict such a punishment upon you as shall make you leave off your pitiful trade, I promise you;" and immediately, calling in his secretary, ordered him to make out a presentation for the astonished curate to a living of at least one hundred and fifty pounds per annum.'

p. 30.

As we could make few extracts from a work of this kind, which some of our readers might not be able to trace to their several sources, we shall only add a remark or two. Many of the anecdotes are defective in that epigrammatic point, which is necessary to give them interest and effect. A considerable part of the contents, indeed, can scarcely be called anecdotes: but the insertion of such little essays may be an useful expedient to prevent satiety. On the whole, this is a book which a parent or friend may with pleasure put into the hands of youth: and some of maturer age, who have not leisure nor inclination for more systematic reading, may be glad of an inoffensive and amusing collection like this. Nor should Mr. B. despair of being rewarded for the wholesome application which he has given to these stories, by assisting the lover of anecdote to retail such as will combine utility with entertainment. In so miscellaneous a compilation, we think the omission of a table of contents reprehensible, the alphabetical arrangement of subjects affording very little help to references that may often be desirable.

Art. X. *Hortus Cantabrigiensis*; or, a Catalogue of Plants, Indigenous and Exotic, cultivated in the Cambridge Botanic Garden. By James Donn, Curator. White, Fleet-Street. pp. 210. 8vo. Price 5s. 1804.

BOTANY deserves to be considered as a pursuit not only innocent, but equally rational and alluring. The pleasure, peculiarly attached to this and some other of the liberal sciences, arises

arises from this circumstance; that, while the mind is occupied, in no very laborious way, the senses are at the same time peculiarly interested and amused. No where does this remark more particularly attach itself, than to the placid, fascinating pursuits of the botanist. While seeking after Knowledge, even though some may be so rigid as to deny that he is in her road, he will be sure to find Health. And it will be strange, indeed, when, surrounded by the luxuriance of spring, he is spelling wisdom and goodness in the cup of the meanest flower, if he does not also feel warmed with an additional glow of Devotion.

Botany then can lay claims to the *utile* as well as the *dulce*. But there might be much more advanced in its favour. If it cannot aspire to the merits of wonder-working chemistry, that discriminates between the balsams and the poisons of nature, it will be found, nevertheless, to be nearly allied to it. If one be a queen among the precious arts of human life, the other is her useful, nay necessary, handmaid. Botany sometimes preserves the sedentary from melancholy, the superficial from absolute sloth, and the giddy from dissipation; and it may be easily made a rational relaxation to the deepest philosopher. We are told by Lord Teignmouth, that, on this latter account, Sir W. Jones himself did not disdain to cultivate it; nor to acknowledge his obligations to it for that elasticity of mind which it sometimes afforded him; when, issuing from the haunts of severer philosophy, at the close of an oriental day, he went to converse with nature, in her richest, gayest robes, on the teeming banks of the Ganges.

Before the time of Linnæus, Botany laboured under insuperable difficulties. The few plants with which we were acquainted, were awkwardly classed according to some external, vague appearance, which, multiplying itself without limit, created that chaos of hard names, and all those complicated, unmeaning *discrimina*, which deterred her votaries from the pursuit, and made the most delightful among the walks of science equally forbidding with its thorns, and perplexing with its labyrinths. As Thomson elegantly says, it was then, in reality,

‘ ————— beyond the power
Of botanists to number up their tribes.’

But, like the reformers of Christianity, and the purifiers of school-divinity, when that great naturalist, Linnæus, cleared away the lumber, and shewed Nature in her love of order and simplicity, *all was light!* His sexual system, as it is properly called, was one of the first of discoveries; and all Europe, by eagerly adopting it, resounded with his praises. From the number and position of stamina within the cup of a blossom, he taught us to class the whole vegetable creation: and these
simple

simple data admirably answer the purposes of the botanist, though the hyacinth is thus ranked with asparagus, and the oak with water millet. 'Tis true, his Greek terms of male and female, his germina and seed-vessel, his one husband to two wives, and ten wives to two husbands, might no less please by their novelty and utility, than by the boldness of the personification. But the more minute the analysis becomes, the more we are convinced, that this system has its foundation in nature herself. Thus, though it be treading *per ignes suppositos cineri doloso*, yet we cannot help thinking, that a late theorist and poetical enthusiast, Dr. Darwin, has not received that justice at our hands, which posterity may be inclined to award him. The exploded doctrine in the *Loves of the Plants* was nothing new. Linnæus had long before told us of tribes *monandria monogynia*, and of others *diandria trigynia*. He had pointed our attention to the tiny mythology of flowers, and had at least insinuated, that every bed of tulips and every grove of myrtles has its mossy Cupids, its aromatic Venuses, and its little Lucinas. We here say nothing of the peculiarities, or faults, if they be such, of Darwinian verse; but, when the philosopher had gravely given attributes of *sensible* beings to the lily and the rose, was it too great a *license* for the poet to call them into action? Does any body blame the fascinating little dialogue between the two last-mentioned flowers in Cowper, each contending before Flora, that she had a right to be esteemed "Queen of the parterre?" Does not every lover of playful fancy give his loudest plaudits to the author of the *Rape of the Lock*, for bringing us acquainted with his imaginary creation, or poetical machinery, of Sylphs and Sylphids? We may surely, then, exercise some charity toward the plan of Darwin's poem, however divided our judgements may be on the merits of his versification.

We have said thus much by way of introduction to a very useful, though not ostentatious publication, on this subject. Professor Martyn is well known, both in Cambridge and out of it, for his many valuable labours in botany. Mr. Donn, Curator of the University garden, may be almost considered as his pupil; and the work before us certainly does no discredit to either of them. When the title says, a "Catalogue," it says all: but it is a Catalogue on a superior plan. When it professes, moreover, to be only a catalogue of the "Cambridge Botanic Garden," and we say, from our own knowledge, that there are between eight and ten thousand different species cultivated there, the reader will not recollect many collections of equal respectability. When we have explained the plan which Mr. Donn pursues, we shall have said all that we can, but perhaps enough to recommend him not only to the tyros in botany, but to those
who

who want a pocket companion, when they wander through the lane or the forest, and wish to know in what rank they are to place every blossom which they pass by. Under each class are its different genera, and under each genus its different species. And, from the English and Linnæan indices, if either of those names be known (which occupy the *first* and *second* columns of the catalogue) in the *third* column will be found its native soil; in the *fourth*, the time when it was cultivated and classed; in the *fifth*, when it blossoms; in the *sixth*, whether dry-stove, green-house, or hardy (D. S. G. H. or H.); and in the *last* column, whether annual, biennial or perennial; and also whether shrub or tree, according to the celestial characteristics, ☉, ♂, ♀, or ♀.

One single article extracted will sufficiently shew the compiler's plan.

Monandria Monogynia.

Lin. Name.	Eng. Name.	Native Soil.	Cultivated.	Time of Flower.	&c.
CANNA.	Indian Reed.				
1. Indica.	Common.	Both Indies.	1596	May—Aug.	S. ♀
2. Glauca.	Glaucous.	S. Amer.	1732	July	S. ♀
3. Flaccida.	Flaccid.	S. Car.	1790	—	S. ♀

So that there are three *species* of the *genus* Canna, and of the *class* Monandria Monogynia, all brought before us at one view, with all the particulars which we wish to know concerning them. We recommend this useful publication to all our botanical readers, and congratulate the editor on the call for a fourth edition from him in so a short time. We wish him to take the opportunity of explaining to his English reader the many compound Greek names, which technical language has imposed on him. Such works are compilations of course. All these very plants have been in the world from its commencement; but we think they were never all brought together into the same little parterre, and so neatly arranged and labelled before.

Art. XI. *Discourses on the whole Book of Esther*; to which are added, Sermons on Parental Duties, on Military Courage, and on the Improvement to be made of the Alarm of War. By the Rev. George Lawson, Minister of the Associate Congregation in Selkirk. 12mo. pp. 391. Price 3s. 6d. Ogle and Aikman, Edinburgh; and Ogle, London. 1804.

NO species of writing is more worthy of attention than that which has for its object the illustration of Scripture. Every Christian will readily give the Bible the first place among books; and he should certainly allow the second, to those performances which help him to understand and apply it. Men of learning and talents can scarcely lay the public under greater obligations, than by works of this nature, if well executed. There is not, perhaps,

perhaps, any department of Theological literature, which affords more room for labourers, or promises greater usefulness, than that of expounding particular parts of Scripture. There are many books or epistles which present a rich and almost unbroken field to a judicious expositor. The part of Scripture, which Mr. Lawson has chosen to explain, cannot be said to be an exhausted subject. Very few, perhaps, ever thought of expounding it, unless in the course of composing a general commentary.

An exposition of the Book of Esther will not, probably, appear very interesting to the greater part of readers. Some may feel a curiosity to see what can be said on such a subject; but more, it is likely, will take it for granted, that much valuable instruction cannot be delivered, if it be drawn from the text. We confess, that, if our advice had been asked, with regard to a subject for expository discourses, to be addressed to an assembly of ordinary Christians, we should not have thought of recommending this part of the Scripture; nor would we have ventured to advise a person to publish discourses, on such a topic, till at least he had established his reputation on other grounds, and had secured the public prejudice on his side.

Such were our sentiments, and such are likely to be the sentiments of many on taking up the volume before us: but we have long been convinced, that it is impossible to determine the value of a book from the title page, or from the subject on which it is written. Mr. Lawson demonstrates, that it is practicable to draw a great deal of valuable instruction from the Book of Esther; and we are inclined to think that, although he has talents to make any subject interesting, he could have chosen few on which he would have appeared to greater advantage. Had he written on a common topic, or on one which seemed to promise much instruction, we should not have been equally sensible of his merit; but he has delivered much valuable matter, and in a manner highly instructive and entertaining, on a part of the Scripture, on which few men would probably have found any thing to say that deserved attention. When we observe that Mr. Lawson has written in an entertaining manner, we must not be understood to mean, that he amuses the fancy, or fascinates by the beauties of his style. He attempts no flights; his matter uniformly approves itself to the understanding: and he uses great plainness of speech. Both in his ideas, and in the turn of his expressions, he is remarkably simple. His composition is such as we might naturally expect from a writer on the north side of the Tweed, who has not made it a subject of particular attention. Mr. L.'s great excellence consists in the abundance, variety, and justness of his sentiment; in the unexpected manner in which that sentiment is frequently introduced; and
in

in the conciseness of his illustrations. The idea is always presented in the fewest possible words. We are rather left to wish for greater enlargement than to complain of tediousness. The reader's imagination never gets before his author; it is rather hurried along than suffered to pause, and look back for its guide. Remarkable artlessness of manner, unaffected earnestness, piety, and benevolence, appear in every page, and render even a critic almost incapable of duly exercising his office.

These discourses on Esther are what the Scottish clergy denominate Lectures; that is, a species of Sermon, which consists partly of exposition, and partly of practical remarks, on several verses. These practical remarks, or inferences, are sometimes detached from the explanatory part, and presented in a separate form; sometimes they are incorporated with it, and presented as the subject suggests them. The latter is the method pursued by our author. Indeed the most striking feature of these Discourses, is the great abundance of practical remarks which they contain.

As Discourses of this nature admit of no analysis, we shall satisfy ourselves with a few extracts, by which our readers will be able to judge of the author's manner. Speaking of Ahasuerus's feast, of a hundred and fourscore days, the author says, (p. 7.)

'What intolerable feasting was this! Did not the king see that he was turning a pleasure into a burden too heavy to be borne? Who would not rather be condemned to work in the galleys a whole year, than to perpetual feasting for the half of that time? Solomon said in his heart, *Go to now, I will prove thee with mirth; therefore enjoy pleasure.* But (possibly before half a week elapsed) he said, *This also is vanity. He said of laughter, it is madness, and of mirth, what doth it?* I believe all those princes, who had the honour to partake of Ahasuerus's feast, said so in their hearts, whatever flattery might dictate to their lips. Poor men, who are unable to provide for themselves anything beyond the bare necessities of life, are apt to envy those who have it in their power to fare sumptuously every day. Be persuaded, if you desire to be content with your condition, that happiness does not lie in the abundance of the things which a man possesseth, or in the rich entertainments which he is able to furnish out for himself or his friends. A person of quality observes, in his works, "That the rich, if they do not in many things conform to the poor, particularly in temperance (sometimes even abstinence) and labour, will be the worse, and not the better, for their riches." This remark he makes as the result of his own large compass of observation; for he had been frequently in foreign countries, and had an extensive acquaintance with the great. Could not Jesus have furnished out as elegant an entertainment for those whom he fed by miracles, as Ahasuerus to his noble guests? And yet he fed them only with barley loaves and fishes. Could not God have brought wine as easily as water, out of the rock, for the refreshment of his people?

'But, do you think that you would be really happy, if you were admitted

mitted to a banquet as rich, and of as long continuance, as that of Ahasuerus? Well, you shall have a feast far richer, and of far longer continuance, if you will believe the words of Solomon, and follow his directions. *He that is of a merry (or cheerful) heart, hath a continual feast. Wisdom hath builded her house, she hath hewn out her seven pillars, she hath slain her oxen, she hath mingled her wine.* Surely the feast which Wisdom hath provided, the eternal, the personal Wisdom of God, is as much richer than this magnificent feast of Ahasuerus, as the heaven is higher than the earth. True, you will say, of this there can be no doubt. But where are the happy men that are invited to this feast? You are invited. You shall partake of this precious entertainment, if you do not turn a deaf ear to the voice of the eternal Word: *Whoso is simple, says the Wisdom of God, let him turn in hither; Come, eat of my bread, and drink of the wine which I have mingled.*—It is said of the father of Louis XV. king of France, that when his preceptor, one day, was speaking of this feast of Ahasuerus, and wondered how the prince of Persia could find patience for such a long feast, he replied, that his wonder was, how he could defray the expence of it. He was afraid, that the provinces would be compelled to observe a fast for it. On another occasion the same prince said, that he did not understand how a king should taste unmingled joy at a feast, unless he could invite all his subjects to partake; or, unless he could be assured, at least, that none of them would go supperless to bed. Had this prince lived to reign, and retained such sentiments, he would have taught his people, by their happy experience, wherein the true glory of a king consists.

We shall present our readers with Mr. Lawson's whole comment on Chap. I. v. 12, p. 18.

‘Learn from this part of the history, that *favour is deceitful, and beauty is vain, but a woman that feareth the Lord, she shall be praised.* A beautiful woman destitute of virtuous principles, will, by the forwardness of her temper, and her rebellion against those whom she is bound to obey, discover a soul more deformed by pride and selfishness, than her body can be beautified by nature and art: but a woman that feareth the Lord will cultivate humility and self denial. She will shew a ready disposition to give honour and obedience to whom honour and obedience are due; because she makes the will of the Lord the rule of her conduct.

‘Vashti has good reason to beg to be excused from appearing in a company where too many were merry with wine; and it is probable, that if she had sent her humble request to the king to spare her modesty, he might have recalled his orders. The king's word was not, like the laws, sealed with the king's seal. But Vashti gave a flat and unqualified refusal to the king's orders announced by his honourable princes. She very probably thought she was supporting the decorum of her sex; and that she was justified by the laws and laudable customs of her country. But, in the judgement of the king's wisest counsellors, she was exposing herself, by the breach of the laws, to just punishment; and she was really acting under the influence of pride under the mask of modesty. The king's command was foolish; but her disobedience was not wise. She was in no danger of being insulted by indecent words, or wanton glances, in the presence of her royal husband, whose frown

was death to his subjects. She thought she was supporting the honour of her sex. But did she not see that she was affronting her husband and her king, not only before his chamberlains, but before all his people? If he suffered his own family to trample upon his authority, his respectability among his other subjects must have been greatly lessened. The queen is the first subject in the kingdom; she ought, therefore, to go before all the other subjects in shewing a becoming deference to the king's pleasure. In like manner the wives of other men, who have servants or children to govern, are utterly inexcusable, if they do not, by such obedience as is required from wives, render the authority of their husbands respected in the family. This is a matter of such importance that Paul will not allow those men to be chosen to rule in the church, who have not the power to govern their own houses: *For if a man, says he, know not how to rule his own house, how shall he rule the church of God?*

'I will not come, said Vashti; and all the persuasions of the great men sent to conduct her could not prevail upon her to give satisfaction to the king. She is too often imitated by women who have promised obedience to their husbands. They will allege, that the meaning of their promise was, to obey their husbands in all reasonable things. If by reasonable things they meant things in which they could give obedience with a good conscience, the limitation would be very proper. But a more frequent meaning which they have for the expression is, things which please their own humours. If these only are the matters in which they are disposed to yield obedience, the promise ought never to have been made; for whenever they conform themselves to their own humour, rather than to the known will of their husbands, they break a solemn promise; and thus, in the course of their lives, heap guilt upon guilt by the many violations of the covenant of their God.

'Let us not, however, overlook another observation suggested by the words before us for the admonition of husbands. If they expect due obedience from their wives, let them be always reasonable in their commands; otherwise, half the guilt of the disobedience of their wives will remain with themselves. You see, that all the authority of the greatest king in the world could not make Vashti obedient to a foolish command. She will rather encounter the king's wrath; and *the wrath of a king is like the messengers of death*. She will rather risk the loss of her royal dignity than come into a drunken company, at the order of Ahasuerus himself. Never impose a burden upon your wife, which either female delicacy, or her particular temper, which you ought to know, will render too heavy for her to bear.

Therefore the king was very wroth, and his anger burned in him. He was confounded and shocked at the unexpected disappointment. He hoped to shew to all his princes and people in Shushan how happy he was, and only shewed them his misery. He boasted of his wife's beauty; and she shewed how little respect she entertained for her husband and her king. When he expected the readiest obedience, he met with avowed rebellion. The person most indebted to him in all his dominions was the first to set an example of opposition to his will.

'Let husbands and wives remember, that there are no persons in the world from whom they have received more decisive testimonies of esteem and affection, than from one another; and, therefore, that there are no persons

persons from whom any instances of disrespect will be taken in worse part, unless they have obtained a great command of their temper. Husbands, provoke not to anger your wives, who have placed such confidence in you, that they have given you themselves. Wives, do not dishonour those husbands, who have chosen you from among all the rest of your sex, to commit to you the care of their comfort and their honour.

‘Beware of being too easily provoked by the behaviour of your husbands or wives. They have not treated you, you say, as they ought to have done. It may be so. But, perhaps, if you duly consider your own conduct, you may find that a part of the blame is your own. Was Vashti ever wont to treat Ahasuerus as she now did? No. He had never treated her as he now treated her, and her resentment was kindled at the indecent proposal of being made a spectacle to all the people in Shushan. She could not be justified; but if Ahasuerus had considered how much of the blame lay upon himself, he might have moderated his anger, and turned a great part of it upon himself.’

In this long extract, Mr. L. dwells rather more on a particular thought, and illustrates it somewhat more fully than usual.

Few passages of the book of Esther would, perhaps, admit of much explanation without becoming tedious, but we should not have been sorry to see a little more of this, in some cases; especially as to elucidations from history. These *Discourses* appear, indeed, to have been delivered to the author's congregation, and are probably published with little or no alteration. For instructing an audience of common Christians, Mr. L. has followed a plan much preferable to that of amusing his hearers with critical, historical, or geographical disquisitions. But, when a preacher publishes to the world what he has delivered to a particular society, it may be proper sometimes to make additions. Mr. L., perhaps, proposed to himself nothing beyond the edifying of ordinary readers; but we mistake if his book will not be read with interest, by persons of a different description. We wish, too, that the author had given a preliminary discourse on the writer, the canonical authority of the book, and the time when it was written. We naturally expect more of this kind, from those who expound particular portions of Scripture, than from those who write general commentaries. We are persuaded, that the expositor of Esther could have fully gratified us, in this respect, if he had made the experiment.

This volume, besides “*Discourses on the whole book of Esther*,” contains three Sermons on Parental Duties, from Eph. vi. 4.; one on the Influence of Religion on Military Courage, from Dan. xi. 32.; and one on the Improvement to be made of the Alarm of War, from Jer. iv. 19. The characteristic of these discourses, as well as of those which we have considered, is a profusion of excellent sentiment, conveyed in plain, simple language, and in a manner peculiarly grave and serious. The sermons on Parental

tal Duties, especially, contain a larger portion of just and valuable observation on that important subject, than we recollect to have seen within so narrow a compass. We do not hesitate to say, that it would be worth any parent's while to purchase the volume for the sake of this part, though he should make no use of the rest. Mr. L. first explains the caution given to parents, against provoking their children to wrath; then the direction given them, to bring up their children in the nurture and admonition of the Lord; and lastly, he considers why the caution against provoking children to wrath is joined to the command, to bring them up in the nurture and admonition of the Lord. He discusses each of these topics in a separate discourse. We present two extracts on the opposite duties of exercising authority, and of extending indulgence.

'The exercise of authority in a family,' says the author, p. 279, 'where the children are young, is more necessary, if possible, than the due exercise of royal power in a nation, because men of mature age may possibly be able and willing to govern themselves, but every child left to himself must bring his parents to shame. Indeed, the shame of his conduct must fall upon them rather than upon himself, because it belongs to them, more than to himself, to govern his conduct. Every father will find it necessary, in many instances, to exercise authority over his children. His house would soon become an unpleasant dwelling to him, if he suffered young children, without restraint, to do whatever they pleased. He will not suffer them to carry burning sticks through the house, or to dash the cups and platters upon the ground. But if parents find it absolutely necessary, for the security of their life and property, to exert authority, why should they not exert it likewise to enjoin on them those duties which God requires, and to restrain them from doing what he forbids? What are we to think of parents who will not allow their children to break a china cup, and yet will suffer them to break the commandments of God? Can those men be called Christians, who will tolerate sin in their families, whilst they tolerate nothing that is, in the smallest degree, injurious to their secular interests?'

'We have often heard of religious parents (he observes, p. 313,) whose days of old age have been embittered by the bad behaviour of those children that have been, with the utmost care, educated in the knowledge and practice of religion. One cause of it has sometimes been, that the parents have over done in the great duty of educating their children religiously. They have been too severe and harsh in their admonitions and reproofs. They have held the reins of discipline with too strait a hand, and have not duly considered the difference between youth and mature age; between babes and young men, and fathers in Christ. I am far from wishing any indulgence in sin to be granted to children, or connivance at the neglect of any necessary duty. I do not say that they ought to be allowed too much time even for their lawful diversions. But this I say, that they ought to be governed as much as possible by love, and that the love of their parents should be made apparent to them in their general course of behaviour, unless their faults exceed the ordinary faults of young persons of their age. I plead not for sin, but for the

the honour of religion, when I contend, that compassion and kindness should be shewn even to offending children, when they give signs of repentance; and often, too, before they give signs of repentance, that they may be the more easily induced to repent. *When Israel was a child, says God, then I loved him. I taught Ephraim also to go, taking them by the arms. I drew them with cords of a man, with bands of love, and I was to them as they that take off the yoke from their jaws, and I laid meat unto them. If the Lord had not shewed all that sparing mercy and tender kindness to his nation in their state of childhood, he would not have accounted their defections so inexcusable as they were.*

The two sermons which follow are equally solid and judicious: they are also particularly applicable to the circumstances of the present times. We must, however, satisfy ourselves with recommending to our readers a perusal of the whole, to which we apprehend that of a few pages will be found a sufficient incitement. We even hope that they will feel some obligation to us for the advice.

Art. XII. *The Travels of Seektruth; an Allegory: in which the Work of the Spirit in Conversion is represented.* By Samuel Browne. 12mo. pp. 230. Price 3s. 6d. Conder, Williams. 1805.

NO kind of writing, perhaps, requires so peculiar a talent as the allegorical. The writer may be a good man, and a sound divine; and yet, after all his efforts, be incapable of entertaining the imagination throughout a considerable volume.

In examining Mr. Browne's work, it was natural for us to compare it with other writings of established reputation in the allegorical department. Bunyan's *Pilgrim* is a sort of test, by which every *dreamer* must expect to be tried: we think, in reference to many writers of this class, that they would have done much better to tell us their *waking* thoughts. To convey mere common place matter in the garb of allegory, is an insipid kind of literary masquerade, that can never excite much curiosity, nor gratify what it has excited.

We wish not to be too severe; but we must confess our disappointment in the perusal of this Allegory. We give full credit to the author for goodness of intention, and propriety of sentiment; but his work will not stand on the same shelf with those of Bernard, or of Bunyan; and this style of writing ill comports with mediocrity. Some parts, however, are unquestionably good. One of the best, is the account of Mr. Badlife, whose death we insert as a specimen, that our readers may judge for themselves.

'I am persuaded, Sir, (says Mr. Soothing, addressing him), 'tis the disorder in your head that makes you think Mr. Conscience so severe; and his alarming you makes you incapable of judging
Y y 2 of

of the meaning of the statutes, which so fully shows the kindness and compassion of the King. And as to those you speak of as Messengers, who have told you such discouraging things, they are a set of conceited, enthusiastic persons, who think nobody knows any thing of the statutes but themselves; they have driven many persons into a state of melancholy, from which they never recovered, by their representing things in so gloomy a way, as though the King had no love or compassion to his subjects. But I can assure you from the statutes, *His mercy endureth for ever*. So cheer up, friend; hope in his mercy, and attend to my advice, and I doubt not but you will find the King very merciful. I must now bid you farewell, Sir, being engaged to tea with a party of friends.

‘Shortly after Mr. Soothing was gone, Mr. Malady said the Messenger of Mortality would not long delay his coming. Then Dr. Prescription was again sent for, and was desired to exert his skill to prevent his coming, if possible. He said nothing should be wanting on his part; but as he saw some of his immediate attendants were already come, he did not think any thing he could do would keep out the Messenger himself many hours.

‘When Mr. Badlife understood this, he howled again: and Mr. Conscience roared in his ears worse than ever. At length the Messenger came: and when he entered the room, oh, what a cry did this poor man set up! And when he took him in his arms, how did he struggle! catching hold on the Doctor; but being forced from him, he laid hold on every thing in his reach, making many efforts to get free; but all in vain. At the gate he struggled again very hard, but the Messenger being used to his work, regarded it not. So he carried him through, and he was seen no more.’ pp. 130, 131.

Art. XIII. *The Reports of the Society for Bettering the Condition and Increasing the Comforts of the Poor*. Vol. IV. 8vo. price 6s. 12mo. 2s. Hatchard, Becket, Robson, Payne, Rivington, &c. 1805.

IN the varied and extensive information, which the Society here lays before the public, we behold Benevolence reduced to a science,—a science worthy the exalted powers of the human mind. The man of learned leisure, when tired with sameness, may rejoice to find a species of novelty, combined with real utility: he may accompany Socrates into the workshop and the cottage, glad to see divine Philosophy come down to earth to do good to men.

Mr. Bernard, in his Introductory Letter to the Right Hon. Henry Addington, states the objects of the Society to be, the prevention of vice and contagion, the promotion of virtue and industry, and the general diffusion of moral and religious education. Of the vices which injure the poor, the profanation of the Sabbath is first noticed, and very judiciously traced to their want of education, and to the profane example of persons in higher life. With what hope can we attempt to enforce upon the poor the observance of the Sabbath, when their minds are rendered, by neglect, unfit for its mental pursuits; and their eyes

behold those to whom they are taught to look up, openly violating its sanctity?

'The SABBATH is now reserved, and set apart, as an open day for the exhibition of the vain, the feasts of the opulent, the concerts of the idle, and the philosophical meetings of the learned; while the menial servant and the casual passenger, within and without the doors, are corrupted and deteriorated by the example of those, to whom they should look up for instruction and amendment.' pp. 9, 10.

After noticing the detrimental effects of Dram-drinking, Lotteries, and Play-houses, on the morals and the circumstances of the poor, Mr. B. benevolently adverts to the state of those employed in our extensive manufactories. This loudly demands our attention, "lest the collecting of persons of both sexes, and all ages, into one indiscriminate crowd, reduce the scale of morality and happiness to as cheap a rate as the price of our manufactures." p. 17. The patient virtues which the poor exert in their laborious sphere, though too frequently treated with unjust neglect, are here duly appreciated; and while we can scarcely expect that the good intentions of the writer will be answered, by pouring much consolation into the poor man's breast, we yet invite the rich to listen, when he says, "if the labourer possess not riches, he is exempt from the alarming responsibility attached to them."

'We are taught, that "to whom much is given, of him much will be required."—When wealth, talent, and influence are abundantly concentrated in one individual, the DUTIES become awful and formidable. They demand great exertion.—In such a case, so often the subject of envy to the many, every step of advancement, every increase of wealth or power, is an accession of difficulty and danger.' p. 24.

The moral advantages, which result from the possession of property, are here very justly estimated. We would earnestly call on those who are advocates for a system of oppression, to consider its vitiating tendency, and to ask themselves, whether they stand prepared for its natural and dreadful reaction. In reference to the alarm which has been expressed at an increase of schools among persons dissenting from the Establishment, Mr. B., with equal liberality and prudence, proposes no other remedy, than "the adoption, on our part, of the same extended and general system of education, regulated according to the doctrines of the Church of England." p. 38.

The account of the schools connected with the Free Chapel in West Street, St. Giles's, furnishes a rare and instructive proof of what the poor may do for themselves. Two hundred and forty children, of the lowest class, are educated, chiefly by the voluntary exertions of their poor parents. The collection from an

audience, principally of this class, at a charity sermon in the Free Chapel, was 28l. 11s. 6d.

We recommend to the notice of our benevolent readers, the Societies for the Relief of Poor Lying-in Women at their own houses, of which the Reports give several pleasing accounts. Should not the affluent, especially of the female sex, seize this, as the affecting crisis when they can afford most essential aid to suffering humanity?

The Rev. Mr. Gurney, minister of the Free Chapel, in West-Street, recommended to his humble flock, to form a society for the relief of their poorer neighbours.

‘At the time proposed, the evening of the 27th of April, a considerable number of the poor, together with some other persons of the neighbourhood, attended, with a degree of eagerness, by no means convenient to themselves, or to any other persons present. There were nearly one hundred of them who immediately entered their names, and paid their subscriptions in advance, to the amount of 12l. 1s. 6d.;—twenty-seven of them subscribed and paid their weekly penny; thirty their two-pence each;—and thirty-six three-pence or more each. There were also eight annual, twenty-one quarterly, and thirty-one monthly contributors, making in the whole one hundred and fifty-three subscribers.* Thus was a subscription collected, in the very commencement, and, as it were, in the first hour of *this labour of love*, amounting, on an annual statement, to above 100l. a year. Several persons went away on account of the lateness of the time, and the difficulty of getting into the vestry; not having been able to wait long enough to have their names entered, and their money received. Many of these attended on the ensuing Wednesday (May 4), and then subscribed; and the Society had on its books, on the eighth day from its opening, one hundred and eighty-seven members; with subscriptions to the annual amount of 128l.’ pp. 73, 74.

How wise and benevolent the following remarks!

‘However convenient the produce of the bees may be to the cottager, towards his rent, the great value of them, and of every similar possession, is from the interest he takes in them throughout the year. It turns his mind to observation, and affords him amusement while he is working in his garden; and there is this additional advantage belonging to it, that it is a great incitement to him to keep his garden in good order; as the bees thrive most if it is so; and pinks, thyme, and marjoram, with a few other sweet smelling herbs, are the usual accompaniments to bee-hives.

‘These plans secure the attention of the labourer every hour of the day. Whether he is in the barn, in the field, in his cottage, or in his

* This charity has (Dec. 8th, 1803) now subsisted six months; and in that time the amount of monies received has been 80l. 14s. 3d.; thus disposed of:

Paid in relief of different families and single persons	£. 51	8	0
Cash in the Treasurer's hands	-	4	6 3
Ditto at Messrs. Bosanquett's	-	25	0 0

garden,

garden, he values the comforts arising from them; and his satisfaction is proportioned to the industry, which he has used to attain them. They fill up those hours in a pleasant and profitable manner, which are frequently spent in idle diversions at best, and too often in habits very injurious to the cottager and his family.' pp. 88, 89.

The benevolent and judicious manner, in which the Straw Platt was introduced by Mr. Dougan into the village of Avebury, seems to have transformed, as by a fairy's wand, in less than a twelvemonth, a hundred filthy, wretched paupers into neat, happy, independent villagers. p. 97. We are glad to learn, that, by a concurrence of the regulations of government, with the vagaries of that Proteus, Fashion, an immense sum, which was annually paid for the Leghorn platt, is now expended in the employment and support of our own poor.

'The process is simple, and easy of acquirement. The raw material, from whence it is made, is of very little value. The work encourages cleanliness; and is done in cottages, without prejudicing or interfering with the domestic habits or employments of the family. It is easily performed, requires neither exertion nor labour, and may be done by children of eight years of age, and persons incapable of other employment, who generally form a large part of the list of parish poor.' p. 102.

At a moment like the present, when contagion, after having ravaged distant settlements, has recently threatened our country, the account of a Contagious Fever at Kingston upon Hull is peculiarly interesting. Filth seems to have been the germ of the disease, and cleanliness its cure. Amidst the different precautions in Fever-Institutions, the following deserves notice:—When received, the patient is stripped of his clothing, and put into a clean bed; the bedstead being entirely of iron, and the ticks filled with straw, stitched down like a mattress. On the removal of a patient, the straw is taken out of the mattress, and burnt, and the ticking is washed: after this, it is again stuffed with fresh straw, so as to be ready when wanted. p. 141.

The twenty-second Report is thus introduced:

'At the Meeting of the "Society for bettering the Condition of the Poor" (March, 1804), the Committee directed an Address to be sent to those Ladies who were Subscribers to their funds, and to some others, proposing the formation of a LADIES COMMITTEE, FOR PROMOTING THE EDUCATION AND EMPLOYMENT OF THE FEMALE POOR.—The want of instruction, and of the means of occupation, are causes which have contributed fatally and extensively to the prevalence of *profligacy* and *misery* among the lower classes of females in England, and have called for the union and co-operation of the more elevated and enlightened of the sex, for the correction of so general an evil.

'The objects proposed for consideration, were classed under three heads; 1st, the forming of similar Committees in provincial towns and in the metropolis; 2d, the promoting of the moral and religious Education of the Female Poor; and, 3dly, the supplying of them with

healthful domestic employment. The Plan included the formation of a seminary for educating the unprovided daughters of Clergymen, officers, and others, as teachers, and governesses, for private families and female boarding Schools,' pp. 181, 182.

Who can dispute the truth and importance of the following "Observations?"

'It may appear unnecessary to trouble the reader with any remarks on the *justice* and *propriety* of restoring to women those employments, which decency and moral fitness seem to have exclusively marked for their own. To *men*, the extended commerce and increased manufactures, the unbounded enterprize and unrivalled prosperity of Britain will supply countless occupations, adapted to every turn of mind, and to every shade and gradation of talent. At the present crisis, and probably for some years to come, the strength and vigour of every *male* arm will be wanted for the defence and protection of our beloved and envied country. To *women* there can be opened, at best, but a limited scope of action; and it is for the benefit of all, looking to the increase of the general fund, that they should not be precluded from contributing their portion of productive industry. Not merely the husband, the father, and the brother, are interested in their possessing the means of employment, but the community at large, every member of society, must feel the benefit of so great an addition to national produce and moral virtue.'

pp. 184, 185.

In a note it is observed, that

'Where, in mature life, men have surmounted great trials and temptations, it will almost always be found, that *to the early maternal lesson they were indebted for their preservation.*'

The Appendix to this Report also states, what must have occurred to every observing philanthropist, that those plans have been most successful, in which Ladies have taken an active part; that in the "education and employment of the female poor little can be done, effectually or decorously, without the intervention of their own sex;" and that "a considerable part of the profligacy of the lower class of females originates in the want of education and employment." The account in the same Number, of a bank for the savings of the poor, established at Tottenham, is worth attention as an experiment.

The House of Refuge at Dublin, for the reception and employment of young women out of place, deserves both praise and imitation.

What can be more important than the parochial return, concerning the state of education in Ireland? Or what more distressing than to learn, that there are large districts where that object is almost totally neglected, so that above two thirds of the poor children of Ireland are entirely without the means of instruction? p. 213. The Society recommends the establishment of a Board of Education; but we form more confident expectations of success from the spontaneous efforts of such

Societies

Societies as the Reports state already to exist. The Cork Society, by its varied and energetic operations, has proved that Christian charity is not less zealous because it is now tolerant. The bishop of Cork is the president, the titular Roman Catholic bishop vice-president, and the Rev. Mr. Hinckes, dissenting minister, secretary. The object of the Dublin Association deserves to be inscribed in letters of gold on a monument durable as brass: "That no house or cabin in Ireland, in which there is a single person who can read, shall be destitute of the HOLY SCRIPTURES." We are happy also to remark, that it appears to be very well conducted, and to be attended with great utility.

The Twenty-third Report is chiefly occupied with plans for the benefit of the female poor; and it affords us great pleasure to observe the attention and activity of the Ladies' Committee, in promoting this important object. As we know, that in various parts of the country there are useful societies formed for the purpose, we hope they will not be backward to furnish every desirable information, in reply to the inquiries of this very respectable Committee, inserted in the Appendix to the subsequent and last part of this volume. From the first article in the Twenty-fourth Report, we are glad to learn, that at Birmingham, where so great a multitude of poor is collected, a very judicious plan has been adopted for the separate support and instruction of their children.

It is impossible, within our necessary limits, to attempt doing justice either to the benevolence or the utility of all the communications in this volume. It contains 25 articles, beside an equal number comprised in the Appendix. A list of subscribers is annexed. If the committee judged it proper to supply, not merely the Society, but the Public also, with information of the manner in which the contributions are applied, it would, we doubt not, tend to increase the fund, and thereby the usefulness of this excellent Institution. Most of the articles are illustrated and recommended by appropriate observations from Mr. Bernard, whose zeal and exertions for the great purposes of the Society, cannot be too much admired or imitated. The Reports, in their cheaper form, are within the compass of almost every person's ability to purchase: and we strongly recommend them to the attention of all who are, or who wish to be, impressed with the feelings of humanity and patriotism; as well as in a peculiar manner to that of every person whose office or situation may call him to the superintendence of the poor.

Art. XIV. *A Sermon, preached in St. Andrew's Church, Glasgow, before the Glasgow Society of the Sons of the Ministers of the Established Church of Scotland.* 8vo. By the Rev. James Lapslie, Minister of Campsie. pp. 69. Price 1s. Duncans, &c. Edinburgh. 1805.

THE worthy author of this Discourse, the text of which is 1 Kings ii. 1—4., considers three things: 1. The nature and meaning of the advice of David: 2. The propriety of following the advice, by pointing out its efficacy to obtain those blessings promised by the Spirit of God: 3. Those practical lessons which the reasoning may entitle us to draw, especially in reference to those particularly addressed, the Sons of the Ministers of the Church of Scotland.

The chief objection to the sermons of our brethren in Scotland, is usually their inordinate length; and though we allow much to custom, and something to *particular occasion*, yet surely in 69 pages we expect rather a treatise than a sermon. It may, however, be thought a sufficient justification, when we are able to say, as in the present instance, that we have read the whole without fatigue, and with considerable pleasure. The animated address to the sons of the Ministers in the latter part, will, we hope, be conscientiously attended to by them. The following extract from it contains a manly compliment to the inhabitants of Glasgow, and it affords a fair specimen of the author's style.

'While, therefore, on the one hand, it may be considered as a certain maxim, that the man who is early captivated with the charms of literature, seldom permits his mind to be polluted by the sordid pleasures which mere riches can procure; so, on the other hand, it will be found equally true, that the practical activity of public life, by the taste it produceth of always preferring what is useful in its pursuits, to what is merely amusing, prevents literature running into pedantry, and science dwindling into idle theory. Without being guilty of adulation, I would affirm, therefore, that your lot has been cast in pleasant places, peculiarly favourable to the formation, and continuance, and dignity of that society to which you belong. We speak the truth, when we say, that there is no city in Europe, where activity in the useful arts of life, and enterprise in commercial dealings, have procured, and are procuring, more rapid, and more solid returns of wealth, than that city which you call your own. And, I believe, there is no seminary of learning, where the exercises of literature, and the study of science are more completely stripped of pedantry and foolish system, rendering learning both agreeable and useful, calculated to strengthen the judgment, and to improve and meliorate the affections of the heart, than in that seminary of learning which you call your own.' pp. 60, 61.

Art. XV. *Instructions for Mariners respecting the Management of Ships at Single Anchor ; also General Rules for Sailing.* To which is added, *An Address to Seamen.* By Henry Taylor, of North Shields, &c. 4th edition. 12mo. pp. 54. Price 1s. Darton and Harvey, Vernon and Hood. 1804.

TO the unrivalled courage, knowledge, and skill of our seamen, Great Britain is highly indebted for her wealth and power, and the distinguished rank which she holds in the scale of nations. Every attempt to extend the usefulness, and improve the condition, of this class of our fellow subjects, demands attention, and deserves applause. Among the many expensive publications of the present period on nautical affairs, few will be found, so far as they are confined to a single object, more useful than the small but excellent work before us. The author unites great clearness of expression, with the experience of fifty-four years, passed in the best of schools for a practical seaman, the coasting and Baltic trades. His work has received the honourable *fiat* of the two Trinity Corporations of London and Hull; and he has rendered essential services to his country, by placing beacons in the most dangerous parts of our coasting navigation.

His work is arranged under three distinct heads: the first contains excellent practical rules for attending a ship at single anchor; a species of knowledge highly necessary for every seaman, though seldom attained but in early life, and often wanting in officers of large ships, who are otherwise well acquainted with the duties of their profession. The numberless misfortunes happening to ships anchoring near our coasts, arise more from ignorance in this essential part of a seaman's duty, than can be easily conceived; and the Underwriters' books at Lloyd's too well attest the melancholy truth. Such losses are often ascribed to blowing weather. The ship is said, in the sea phrase, to bring her anchors home, while the real cause of her going on shore was ignorance and inattention in not keeping the cable clear of the anchor; or culpable negligence in the watch going to sleep. To keep attention constantly on the alert, and to improve practice by experience, are the objects of this part of the work; and so far it is certainly well executed.

The second part treats of ships sailing on a wind, when in company with others; and teaches to avoid accidents on contrary tacks.—The author admits, that no rule can embrace every possible situation, especially in the narrow channels, and strong tides of the river Thames, where two or three hundred sail are sometimes seen working up or down together. The rules which he gives are extremely suitable: but he seems to be ignorant, that, since the *Russell*, of 74 guns, ran down the London

don East Indiaman, in the Downs, many years ago, it is generally admitted, that the ship on the starboard tack *ought* to keep to the wind, and the one nearest to her on the larboard tack, to *bear up or keep away*. This rule, pretty generally understood, prevents many accidents; and some old seamen have even wished it were made positively binding by law. We are inclined to think, however, that such a law would do more hurt than good, and give rise to endless contentions. The last part consists of a short address to seamen in general, on the decay of subordination, and the declension of morals and religion among them. He observes, that, "without religion, there can be no solid virtue, no good morals, no true honour. The apparently good actions of bad men spring from bad motives. Their courage is only another name for ferocity, like that of animals, devoid of reason." In all this we perfectly agree with Mr. T., and can only wish that he had gone a step further, and pointed out what we conceive will do more than any thing else toward the mental improvement of our seamen;—the establishment of societies in all the principal ports of Great Britain, for the general dispersion of Bibles and Testaments in our commercial shipping.—Perhaps no body of men among us is more imperiously called upon to set the example than the East India Company. They can neither plead their inability, nor want of opportunity. The body of seamen employed by them is very numerous; and, as such, is an important object of commiseration. If this be not done, the world will, perhaps, impute it either to false shame, or to want of inclination. It is an observation in the *Spectator*, that many a brave officer, who has faced a French army, is yet ashamed to say grace before his own family. We hope this observation will not much longer apply to the Honourable Company, nor to the great body of ship-owners throughout the kingdom. We all think of the poor and ignorant on shore, and many of us on those of the army and navy; but who has properly attended to the 150,000 poor sailors in the merchant service, who are literally perishing for lack of knowledge?

Art. XVI. *Simplicity recommended to Ministers of the Gospel*, with respect to their Doctrine, Method, Style, and Delivery in Preaching; with Hints on other Branches of the Ministerial Office. Second Edition, enlarged. With an Appendix. 12mo. pp. 156. Price 2s. 6d. Williams and Smith. 1805.

THE popular taste, in respect to preaching, is subject to perpetual fluctuations. We equally deprecate vulgarity and bombast, meanness and pomposity: but were we necessitated to decide, we should certainly prefer to see an unpolished preacher declaring the simple truths of the Gospel, so far as he knows them by heartfelt conviction, and with an ardent desire for the salvation

salvation of his auditory, however coarse his language, than to behold a conceited coxcomb, full of finical airs, perpetually courting the admiration of his auditors. It is the design of the anonymous writer of these pages, to recommend the happy medium between these extremes; and we think he has well executed his undertaking.

Simplicity is justly considered as "copying nature," and is equally opposed to "heavy dulness and affected ornament." After this definition, it is considered in relation to Doctrine, Method, Style, Delivery, and all the parts of the Ministerial Office. The useful tendency of this publication, will, we apprehend, justify a particular analysis.

In considering Simplicity of Doctrine, our author recommends, to distinguish between scripture truths and human explanations or refinements; between doctrines of more or less importance; not to be ashamed to teach the doctrines you believe; not to seek to widen differences in matters of doctrine between real Christians, but rather to heal them; in discussing mysterious and difficult points, not to attempt impossibilities, that is, not to attempt to explain things which God has not revealed, or which surpass human capacity; to state and defend scripture doctrines in the plainest and most easy terms; in discussing questions of experimental religion, to be very cautious.

The writer proceeds to Simplicity of Method, detailing a great variety of useful directions, which we omit, as most of them, however appropriate, cannot be new to a student of divinity.

To constitute Simplicity of Style, the author considers as requisite; that it be perspicuous, correct, not too full of figures, pathetic, always savouring of piety and the scriptures, and that it be varied.

Simplicity of Delivery supposes, that *some* voice and action be used; that the voice and action be varied according to the subject of discourse; and that it be *easy*, *natural*, and *grave*; that a just deliberation in speaking be observed.

'Some preachers resemble the clock of an old lady I was formerly acquainted with, which, when once it had began (*begun*), continued incessantly striking till the weight came to the bottom of the case; so when once set in motion, they slave on, with unremitted expedition, till they arrive at the end of their time or matter. Others let their words freeze on their lips ere they drop; no wonder they fall like icicles on the ears of the congregation. In this case (as in most others) a medium is to be studied. An extempore (*extemporary*) speaker should never suffer himself to be hurried on faster than he can consider what he says. If the tongue run before the wit it had better lie still. Moderate pauses, in proper places, are very convenient both to speaker and hearers, and have sometimes a fine effect.' p. 60.

We would add, however, that the difficulty of managing pauses in

in public speaking is so great, and the effect of them when ill-managed so bad, that we advise young ministers to be very cautious in the use of them.

The last section treats of Simplicity as it respects all the parts of the ministerial office: 1. Public Prayer. Avoid a disagreeable tone, an affectation of fine language, a preaching method, a habit of chatting with the Deity, immoderate length. 2. Singing. 3. Reading the Scriptures. 4. Expounding. 5. Preaching; sermons on *particular occasions*—as ordinations, fasts, &c.; on the *use of notes*; on the *length* of sermons. 6. Administering the sacrament. 7. Catechising. 8. Church Meetings. 9. Religious conversation. 10. Conduct and behaviour in the world.

In *concluding* the whole, our anonymous author presents several motives to counteract the influence of a supine disposition in Ministers. 1. Consider how much the glory of God is concerned in the preaching of the Gospel. 2. Consider the worth of the Soul. 3. Consider the example of Jesus Christ as a preacher. 4. Consider the gracious reward decreed for faithful ministers. He concludes with this impressive sentence—

‘I have now done—if the glory of God—the worth of souls—the example of our Lord and his apostles—if heaven and immortal happiness will not stimulate, I can add no more.’ p. 88.

To the work is subjoined an Appendix, containing several valuable quotations from respectable authors, in confirmation and illustration of the preceding remarks. We have read this production with much pleasure. Its tendency is of the most useful kind; and though designed chiefly for Dissenting Ministers, yet we recommend it to the general attention of the Clergy. It is written with unaffected modesty, and sterling good sense; but the language is not uniformly correct.

Art. XVII. *The Voice of Years*; a Sermon delivered at the Meeting-House in New Broad-Street, Nov. 23, 1804, in Behalf of the Friendly Female Society for the Relief of Aged Women. By W. B. Collyer. Published at the Request, and for the Benefit of the Society. 8vo. pp. 34. Price 1s. Conder, Williams, &c. 1804.

THE object of the charity, which gave occasion to this sermon, is, “to assist aged women of good character, upon whom the world has long ceased to smile, and who are abandoned at the close of life to the combined horrors of infirmity and want.” Since the commencement of the Institution in January 1802, nearly 1300 poor women have received relief, and some have been taken on the books for life. It is the aim also of the Society to afford religious instruction with pecuniary support.

We do not doubt of the preacher's good-will toward the Society, but we are surprised to find, in his Sermon, no more said in order

order to recommend the Institution. His text is Psalm lxxi. 9. from which he justly considers: 1. The *season* to which the text refers; and, 2. The *supplications* appropriated to it: but in adverting, under his second head, to the particulars included in the first, we think he has mistaken the force of the petitions, "Cast me not off," &c.; and hence he has introduced remarks, and quoted scriptures, which have no immediate reference to his subject. The petitions of the Psalmist naturally imply a sense of want, imperfection, unworthiness, and guilt; display a conscious degree of fear, languor, desire, and dependance. Under these ideas many observations more relevant to his subject, and to the institution for which he pleads, than those which he has brought forward, might have been suggested.

The pretty thoughts, which abound in this discourse, remind us of the stars in the galaxy, which excite attention by their number, but are indistinct, and shed little light on the traveller's path. Some of the metaphors, too, appear to us unmeaning. Sound sense, without such a profusion of metaphor, would have yielded us more pleasure.

We select one passage as a specimen of the author's powers.

'Such a knowledge illumines every line—that I cannot doubt but that the hand which kindled the radiance of yonder sun, bestowed the superior light of revelation. Who is there alive to the feelings and the wants of humanity, but must *wish* it to be true, even if he doubt its authenticity? Here center the best hopes of man. While it stands every species of despair is trampled under foot; destroy it, and the life of the spirit expires with it. Suffer these explanatory lines to remain, and the mysteries of Providence arise unravelled—a new and beautiful creation springs to light: blot them out, and a second chaos opens its horrors upon the startled mind—formless—void—with darkness and uproar upon its agitated surface.' pp. 3, 4.

Art. XVIII. *The Restoration of Family Worship recommended, in two Discourses, selected, with Alterations and Additions, from Dr. Doddridge's Address to the Master of a Family. To which is prefixed, an Address to his Parishioners. By John Brewster, M. A. Rivingtons and Clarke. 8vo. pp 50. Price 1s. 1804.*

IN cases, where the good of the public is consulted, party distinctions ought to be kept as far as possible out of sight. The haughty sectarian language, used by the ancient Jews, "Stand by thyself; come not near to me; for I am holier than thou," ought never to be adopted by a Christian. We feel a pleasure, therefore, in observing this worthy clergyman forming a friendly alliance with the late excellent Dr. Doddridge.

Mr. B. observes, in a well-written address to his parishioners, at Stockton upon Tees,

'Whilst I was meditating on this subject, with an intention of laying
my

my own thoughts before you, Dr. Doddridge's letter to the master of a family fell into my hands. So much of this pious address accorded with my sentiments, that I have taken it as the ground-work of the two following discourses, retaining such parts as I thought most applicable, altering and adapting them to the present times, with such additional reflections at appeared suitable to yourselves.' p. iv.

As we believe, that the moral and religious instruction of *servants* is too much neglected, even by the heads of families professing regard for religion, we need not apologize for the insertion of the following seasonable exhortation :

' If servants come to you quite ignorant of religion, neither knowing nor desirous of knowing what they must do to be saved, have compassion on them, let me entreat you ; and endeavour to give them those advantages which they never yet had ; and which, if your care for them does not administer, they never may have. Thus at least you may " deliver your own souls," and by God's blessing on your pious attention may " save their souls alive."—A master or a mistress complains of the conduct of a servant ; the complaint, indeed, is general, and how can it be otherwise, while you never attempt to instruct them in the faith and conduct of a christian ; never call them into your presence for the purposes of useful instruction, never read the Scriptures with them ; never pray for them ; chide them perhaps you may for trivial offences committed against your own interests or fancies, but seldom fortify their minds against the commission of grievous sins by the parental voice of tender admonition.' pp. 18—19.

But the author still more forcibly urges the instruction of children.

' If this argument be good with respect to servants, what must it be with respect to the care of your own children ? Here, if ever, your hearts must feel, your understandings and affections be highly interested : let me, therefore, in the pathetic language of Job, words which penetrate to the depth of every parent's heart, ' intreat you by the children of your own body.' I would now, as it were, present them *all* before you, and beseech you, by all the bowels of parental affection, that, to all the other tokens of tenderness and love, you would not be negligent in this, without which many other expressions of your regard may be worse than in vain. The education of children is a subject frequently discussed, but perhaps not always in this light. We are anxious to procure masters for their instruction, and often find a difficulty in impressing wholesome truths upon their infant minds. But we neglect the most easy, as well as most obvious method of instruction. Family worship is this method : teaching them religion as you teach them language, by insensible degrees, by a gentle but continued application.'

pp. 19, 20.

The following reflections are so just and impressive, that we cannot forbear quoting them.

' Every child and servant in our family ought to be considered as one who may be a source, not only of life, but, in some degree, of character and happiness to those who are hereafter to arise into being, and whose

whose conduct may in part affect them who are to descend from them in the following generation. As it is impossible to say what extensive benefits arise from the influence of *one* godly family, what a plentiful harvest may spring up from a single seed, well planted and carefully nurtured; so it is dreadful to reflect how many precious souls may perish, everlastingly perish, not merely by the systematic arguments of vice and infidelity, but by the cruel indolence, the treacherous neglect, of a single person.' p. 29.

In p. 23, the author speaks of the *reformation* and *improvement* of the heart, as if it were in the power of individuals to effect it themselves, or as if the performance of family devotion would secure it. Though we allow that every man requires excitement to religious duties, and that these duties cannot be too forcibly inculcated, yet, we must observe, that the heart must be changed and purified by the Holy Ghost, before a person can perform spiritual duties in a proper manner. While, therefore, we earnestly press the importance of Family Worship, we would direct each individual to apply for that Divine assistance, without which our duties cannot be duly performed, nor be attended with suitable benefit to our fellow worshippers. With few exceptions, however, we can heartily recommend these sensible and pious discourses to the attention of the public, especially to those heads of families, who, from whatever cause, are in the habit of neglecting domestic instruction and devotion.

Art. XIX. *The Death of our Fathers and the Prophets*; being the Substance of a Sermon occasioned by the Death of Mr. Thomas Hanson, Minister of the Gospel. Preached at the Methodist Chapel in Horbury, October 28, 1804. By Charles Atmore. Small 8vo. pp 34. Price 6d. Waller, Wakefield.

THIS is a serious and affectionate tribute of respect to a man, who appears to have been highly disinterested, laborious, and zealous, as a preacher in the connexion of the late Mr. Wesley. Some account of his life is introduced at the close of the sermon. From the text, Zach. i. 5., the author considers the character of a true prophet, and suggests useful reflections on the removal of relatives, friends, and teachers. Our opinion differs from his, in some measure, on the use of the term "prophet" in the Scriptures, as we think it always implies inspiration. We observe, in general, too much poetical quotation in this discourse; and in page 5, a line that by some alteration is made totally *unpoetical*. The language in several places needs correction; but the sentiments are mostly judicious, and adapted to practical utility; and the address is suitably pathetic.

Art. XX. FRENCH LITERATURE.

The Study of the Human Heart. 12mo.

AMONG the few valuable works which are now published, the present is distinguished both by the purity of its principles, and the elegance of its style. Within the compass of 270 pages, it contains a greater portion of truth than the numerous volumes that disseminate dangerous hypotheses and paradoxical assertions. "I have suffered; (says the author) I have travelled; I have thought; and now, in a peaceable retreat, I wish to impart my ideas, because I think them not void of interest, and I am certain that they are neither dangerous nor false."

His reflections advert to science and talents; the agreement of the leading dispositions of man, with his destination, inconstancy, gratitude, the imagination, idleness, melancholy, sensibility, resignation, pride, moderation, virtue, morality, perfectibility, &c. His chapters are short, but they include precisely what is appropriate to the subjects of which they treat. They are the result of a sound judgement, and a virtuous disposition. In his chapter on *Science*, he observes, that

"It is absurd, in attempting to fathom the depths of the human heart, merely to regard beings destitute of acquired knowledge, and consequently very limited in their ideas, under a notion that mental cultivation depraves or perverts the heart. Yet it has been pretended, that man is to be studied only in his savage state! "There," say they, "it is that the law of nature remains in force:" as if natural inclinations ill-directed, were not sufficient to misguide and corrupt mankind! But where is the law of nature more obliterated, or more abused, than among cannibals? In a fallen state, illumination is indispensably requisite to human reason. Mankind possess only the capacity of comprehending and adopting what is communicated; and hence they can only preserve it sound and perfect, by a knowledge of the source from which it is imparted to them. Without this light, man will either remain absorbed in profound darkness, or his acquired knowledge will be barren or pernicious, frivolous or injurious. Nothing is eminently good, and intitled to our admiration, but what is useful to mankind; nothing is truly useful, but what contributes to their amelioration. The only source of happiness is virtue, and the only basis of morality is religion. Those are the real benefactors of the human race, who by their authority, their example, their talents, or their instructions, contribute to the establishment of moral principle. Those who have promoted the corruption of manners, whatever good they may seem to have done, have really done nothing but harm. Of what use is it to decorate a building, if, while its elegance is increased, its foundations are subverted?"

On the agreement of the leading dispositions of man with his destination, the author controverts the assertion of Diderot, that admiration is a sentiment which is hardly to be intitled a passion. "This idea," says he, "is false; for when not counteracted by envy, admiration is the most powerful emotion of the heart. Like many other primitive sentiments, indeed, it chiefly affects the populace. When our natural feelings are not repressed by the effects of jealousy, we are unwearied in the admiration of what appears to us sublime. It is this sentiment deeply impressed on the soul, which calls forth the consoling tears that are shed over a tragical narration; which excites the love, and even the belief, of the most wonderful accounts. It indicates that the human

heart

heart requires something as the object of faith, which exceeds its powers of comprehension. Here, admiration admits of no limit. Human pride dictates, "give credit only to what you understand:" but a secret impulse, more forcible even than self-love, attaches us irresistibly to things which appear supernatural. Whence is it, that mankind, proud as they are of their own understanding, become delighted with what confounds their reasoning faculty? Is not this an avowal of their present ignorance and their wretched state; a homage, which they reluctantly pay to the great Author of all being, to whom alone *knowledge* appertains? It is this innate love for what is wonderful, that generates among savages so many extravagant opinions; and among civilized but irreligious people, so many deplorable superstitions. Even the most learned and polished infidels betray this disposition; for while they reject a creed that would restrain their vices and correct their manners, they abandon themselves to the most absurd credulity, when it does not oppose the gratification of their passions."

The doctrine of human perfectibility, so zealously maintained by people who are the slaves of every corrupt disposition, and so extensively adopted throughout Europe, draws from our author some very poignant reflections, which happily are less applicable to the present state of Britain, than to that of his own country. The circumstances of the latter naturally induce him to regard every thing as degenerating rather than as advancing toward perfection. We entirely coincide with him, however, on the absurdity of expecting such advancement in morality, as can produce a system more complete than that of the Gospel. "The truth," he observes, "is not susceptible of change. Revolving ages subvert every thing on earth, except truth, which defies revolutionary power, and remains unalterable amidst every change. Error, always fickle and fugitive, varies with times, customs, and places; by the attraction of novelty, she may always seduce mankind; but the lover of truth will abide by the things which he has learned, and will be satisfied with repeating what cannot be improved."

It is obvious that the author does not copy from La Rochefoucault, Vauvenargue, Rousseau, nor any of the most vaunted moralists of his nation. We are glad to see so much original genius employed in the discussion of moral principle: a subject, which, after having been undermined by superstition, has been openly attacked by infidelity. This brief manual well deserves the attention of every class, which adheres to the cause of genuine virtue, and regards purity of manners as constituting the support of salutary laws, and the stability of just government.

Art. XXI. GERMAN LITERATURE.

AMONG the venerable names which, in our first Number, we had the pleasure to enumerate, as eminent for the zeal and the talents with which they opposed the progress of infidelity in Germany, that of the Rev. Gottlob Christian Storr, D.D., claimed a distinguished place.* We learn, with the most sensible regret, that at the very time when we were rendering that tribute to his merits, the world and the church of

* Page 76.

Christ were deprived of his invaluable services. To our concern for the general loss, we have the aggravation of disappointment on our own account, and on that of our readers; as we had encouragement to hope for his correspondence in aid of the *Eclectic Review*, in addition to that of other respectable writers in several countries of Europe.

The only compensation it is now in our power to supply to the public, is to collect from various accounts, with which we have been favoured, such a sketch of his life and character as may suit the nature and the limits of our work.

G. C. Storr was born Sept. 10, 1746, at Stuttgardt, where his excellent father was Rector of the Cathedral. He was educated in the knowledge of the Gospel, and in habits of serious piety: and he discovered, at a very early age, not only uncommon natural capacity, but likewise a remarkable attention to important points of instruction, and great tenderness of conscience. His father cultivated his rising talents with the most assiduous care, and was assisted in bringing them to maturity by the most skilful tutors of that vicinity. When sixteen years of age, G. C. Storr removed to the university of Tübingen, whence the celebrated James Andreä, Oslander, Wolfgang Jäger, Christian Eberhard Weismann, Pfaff, Bilsinger, and Canz Bengel, formerly derived their literary attainments; and where, at present, the learned professors Schnurrer, Flatt, Süskind, and others, contribute their aid to the mutual advancement of science, virtue, and piety. The former of these eminent men, who is the professor of oriental languages in that university, was well qualified, by a permanent intimacy with the subject of this memoir, to appreciate his character; and since Dr. Storr's decease, he has delineated it in a manner equally faithful and instructive. We insert, in this place, an extract from his statement, that our readers may judge of those merits by which Dr. Storr acquired the respect and affection of his contemporaries in the various stages of his life.

"Storr was not only himself a firm believer in the Scriptures as a divine revelation, acknowledging and adoring Christ as his Lord and his God; but he was an open and zealous defender of the Gospel, as that which he considered of the most sacred importance. His mode of education from infancy, doubtless laid the foundation of his religious sentiments; but his faith was far from being merely systematical, and from being blindly adopted on the authority of others. During his youth, he conscientiously examined the evidences of religion; and he carefully pursued the same impartial investigation in his riper years. None of the objections that have been made against christianity escaped his attention; for he was thoroughly versed in the state of modern literature. While, however, his own conviction of the truth remained firm as a rock, he treated opponents with an exemplary degree of moderation, forbearance, and meekness. Though he naturally possessed great vivacity, and the most prompt and profound sensibility, yet his temper, even from a very early period, was brought under such complete regulation, that none but his most intimate connexions, and closest observers, and that very seldom, could perceive its distinct prevalence. Far from admitting a bias to censoriousness or obstinacy, he was ever ready to render justice to the talents of others, even while patiently enduring contradiction from them. The union of such candour and modesty, with a genius, and powers of mind, so eminent, afforded a pattern too rarely

to be found. His whole conduct breathed benevolence and tenderness; his conversation and manners were adorned by an invariable spirit of meekness; and he was endowed with a refined sense of propriety and decorum. While he was kind to all, he was peculiarly cheerful in company with his intimate friends, to whom, and, indeed, to all who knew him, his memory will long be endeared."

Another of his friends applies to him the beautiful couplet with which Pope introduced his epitaph on Gay:

'Of manners gentle, of affections mild;
In wit a man, simplicity a child.'

The course of his academical studies rendered equal satisfaction to his tutors, and honour to himself. On taking his degree as A. M. he composed a treatise, intitled, *Dissertatio de Physicâ ad majorem simplicitatem reducendâ*. On quitting the University, he published this dissertation, with another on the *Influence of Revelation on Philosophy*.

In 1769, and the two following years, he made a literary tour through several parts of Germany, Holland, France, and England; and his residence was chiefly at London and at Oxford. The stores which he had already acquired, of historical, philological, mathematical, and philosophical knowledge, enabled him to improve the objects of his attention during this journey, to the most extensive and durable utility.

Being appointed professor extraordinary of *Philosophy*, at Tübingen, in 1775, he entered on that office by presenting a Latin dissertation, and an oration founded on a celebrated maxim of Lord Bacon, which was admirably adapted to the times and manners: *Levis gustus in Philosophiâ movere fortasse ad Atheismum, sed pleniores haustus ad religionem reducere*. In 1777, he was nominated professor extraordinary of *Divinity*, and took his degree as doctor. He was also soon afterwards chosen superintendant, and one of the four principal ministers of the Cathedral in the same city, where, in 1786, he became professor in ordinary of *Divinity*, and Inspector of the Theological Seminary. He filled these offices with so much credit to himself, and so much advantage to others, that the respectability he acquired induced the Elector of Wurtemberg to promote him to be his first chaplain, and a member of the consistory. These honourable appointments he retained, till he was called to a higher and better world, 18 January 1805, in the 58th year of his age.

Dr. Storr made it his chief business, in whatever situation of life, to search the Scriptures; and from that pure source, to abstract a doctrinal system, that should be disencumbered of technical phraseology and scholastic adulteration. No man was more free from worldly prejudice or influence, nor possessed superior qualifications for success in his pursuit. He was intimately acquainted with oriental literature, and with Jewish and Christian antiquities. His firm belief, and profound veneration of the Scriptures, as a divine revelation, excited him to a diligence and a perseverance, in researches necessary to their elucidation, incomparably greater than we can reasonably expect from the most curious or ingenious sceptical inquirer.

To academical instruction, his talents were peculiarly adapted. His natural genius, the vast extent and variety of his learning, the remarkable tenaciousness of his memory, his readiness at comprehensive arrangement, and his accuracy in forming and defining his ideas, rendered his

lectures singularly acceptable and useful. As a scientific divine, he was admirably fitted to withstand the frivolous spirit of innovation, so conspicuous in the modern divinity that is widely diffused over the continent of Europe. Humble as he was, he felt it his duty firmly to oppose a fascinating system, which was but too well calculated to subvert received opinions, without being capable of substituting for them any that were solid, or even harmless.

Dr. Storr wrote with a remarkable fullness, richness, and conciseness of matter, that did not invite a cursory perusal, but required deep meditation and study. Hence various reviewers, and even Michaelis, complained, that his writings were overcharged with ideas, and in consequence heavy and obscure. He was not indifferent to this censure; but he could not adopt a style that would have altogether suited common readers. To his own mind all was clear; but even his modesty deterred him from using a more copious and periphrastical mode of expression. In public, notwithstanding, his discourses, though equally solid and refined, were so explicit, that they became perfectly plain, and universally intelligible.

He published more than fifty larger or smaller works. Among these were numerous dissertations on detached parts of the sacred Scriptures; a Defence of the Apocalypse; a work illustrating the leading objects of the Gospel, and the Epistles, of St. John; and a Commentary on the Epistle to the Hebrews. His last publication, *Doctrinæ Christianæ pars theoretica a sacris litteris repetita*, contains a kind of public confession of his faith; in which he so openly opposes the fashionable system, that it must naturally excite a host of assailants. The whole of his labours were adapted to enhance the Scriptures in the estimation of his readers; and in addition to the various talents which we have attributed to the author, they manifest a peculiar capacity of improving circumstances, and remarks, which might in themselves appear insignificant, for the confirmation and completion of the grand mass of evidence adduced in favour of revealed truth.

In short, different as are the views in which Christianity may be, and has been considered, especially in the present age; we apprehend that every impartial and competent critic will allow, that there have been few divines equally qualified with Dr. Storr for the maintenance and advancement of its most important interests. Equally unanimous will be the testimony of all who privately knew him, to the amiableness and excellence of his moral character. May his example in each respect excite our gratitude to the Divine Providence which raised him up to so much eminence and usefulness; and our due emulation to imitate his conduct according to the sphere that every one has to fill in life.

Art. XXII. SWEDISH LITERATURE.

Strödda Filologiska Aumörkningar öfver Svenska Tolksningen utaf Matthæi Evangelium.—Miscellaneous philological Remarks on the Swedish Translation of the Gospel of St. Matthew, by T. A. Tingstadius (DD. Bishop of Sudermannia) Upsal.

AS a member of the Committee appointed for the correction of the Swedish translation of the Bible, this learned Bishop has occasion-
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ally published various critical observations on the books of the Old Testament; and has given some excellent specimens of translation from his own hand, which sufficiently show how deservedly he held the place of Professor of Oriental Languages at the University of Upsal. Having been released from that laborious office, he perseveres in his favourite studies, and the results of his investigations are still received with gratitude by the public.

In the work before us, he gives his reasons for those amendments which he thought proper to recommend in the translation of the Gospel of St. Matthew; and while we admire his indefatigable and profound research, we are highly gratified to meet with nothing of that party-zeal, with which works of eminent divines too frequently abound. The chief object of this author is evidently *the attainment of truth*. Of his manner of writing, our readers may judge for themselves from the rendered extracts:

ΒΙΒΛΟΣ ΓΕΝΕΣΕΩΣ (ch. i. v. 1.) is, in the old translation, not well rendered by *the book of the generation* of Jesus Christ; for neither did our Saviour derive his birth from Joseph, the husband of Mary, nor can it be admitted, that the Evangelist should have made use of a superscription, which only relates to the first 15 verses of the first chapter, without respect to the other contents of the book. Not much better have some recent philologists, and among them Dr. ROSENMÜLLER, in his *Scholia* in N. T. and Professor SCHLEUSNER, in his *Lexicon Græco Latinum*, explained these words by *genealogy*; as the Swedish translation, printed 1780, also, has it. When these philologists, without regard to the Hebrew language, follow the etymology of the Greek word *γενεσις*, they discover less knowledge of the subject than our CELSIUS, who, in a dissertation *De Hebraïsmis Nov. Test.*, published at Upsal, 1725, justly observes, that βιβλος γενεσεως is a Greek translation of the Hebrew ספר תולדות, taken from the Septuagint, and that *γενεσις*, compared with תולדות, signifies not only *origo prosapia*, but also *res per totum vitæ curriculum gestæ*. To give fuller information, that learned author ought to have added, that the origin of this double signification of the word is derived from the ancient custom of beginning memoirs of the lives of individuals with their pedigree; whence both תנ the Hebrew term, and the corresponding Syriac word, came to signify *family, origin, and the occurrences of life*. That the Hellenistic Jews used the word *γενεσις* in the same extensive sense, is clear from Gen. vi. v. 9. xxvii. v. 2. where the LXX. call the lives of Noah and Jacob *γενεσις*. On these considerations I do not hesitate to assert, that the same sense must be given to this word in St. Matthew's superscription: which I therefore translate, *This is an account of the Life of Jesus Christ the Son of David, the Son of Abraham*.

"Ib. v. 16. Ὁ λεγόμενος Χριστός is not so well expressed by the old translation, *who is called Christ*, as by the new version, *who is Christ*; for we find the verbs אמר and קרא also used in a similar manner in the Hebrew. Is. iv. 3. lviii. 13, &c. Jesus was truly *Messiah*, which in Greek is *Christ*, but he was not called so by the Jews. I therefore translate it, "of whom (i. e. Mary) was born Jesus, who is Christ."

Chap. v. 13. *Ye are the salt of the earth*—is an oriental figurative phrase, not common among Europeans. Dr. Rosenmüller, in order to explain it, observes in his *Scholia*, that *præcipua vis talis est adversus putredinem*,

as if the force of the metaphor consisted in the power of salt to preserve from putrefaction: but, it is one thing to *preserve mankind from vice and wickedness*, and another to *inculcate wisdom and virtue*; and as our Saviour apparently meant to express the latter idea, why should he use the metaphor in the former sense? In order to understand these words of Christ, we must recur to the times in which he spoke. *Savour* was, in antiquity, a metaphor of wisdom and virtue, and *insipidity*, of folly and vice. Thus in Job vi. 6. folly is represented under the image of nauseous or insipid food, and wisdom under that of taste or flavour; and a woman without virtue is by Solomon called a woman without *taste* טַוּב. Prov. xi. 22. The same simile is used by the Arabian poets, who have extended the signification still more, so as to denote *sana et sapida sententia*. Even the Romans derived *sapientia* from *sapor*; and by *insipidus et insulsus*, described a foolish and vicious man. And under one and the same word (μαραινειν), the ideas of *unsavoury* and *foolish* were comprehended in the Greek. By a proper attention to these circumstances, we may discover the real force and beauty of the comparison. *As salt gives an agreeable relish to insipid and even disgusting food, so should you inculcate wisdom and virtue on a thoughtless and depraved world; but if the salt has lost its flavour, how can then any thing be seasoned with it. It is fit only to be cast away, &c.*

I have been surprised not to find this fine simile illustrated by any of our philologists: they have rather obscured it by the improper sense they have given to the words ἐν τίνι ἀλισθησεται; This, even Mr. Schleusner has blindly followed in his new Lexicon Gr. Lat. Where he thus translates them, *quomodo salsedinem recuperabit?* Such a question has as little connexion with the following answer of Christ, as that in the old Swedish translation from the *Vulgate*—*Wherewith shall we then salt?* There is a great difference between these two questions: *How shall a fallen minister of the Gospel recover his virtue?* and, *How shall a minister, without possessing religion or virtue himself, inculcate it on others?* The answer of Christ, "that salt, which has lost its savour, is good for nothing but to be cast out," presupposes the latter, but not the former question, and proves clearly the meaning of the words, ἐν τίνι ἀλισθησεται, can be no other than, *How can any thing be seasoned with it?* As to the word ἀλισθησεται, it is remarkable, that in the lxx version of the Old Test. this verb never occurs in the meaning of *giving savour to salt*, but is always used of such things as were sprinkled with salt. See Levit. ii. 13. Ezekiel xvi. 4. and on these grounds I think I may safely propose the following translation: *You are the salt of the earth; but if the salt lose its own savour, how can we salt with it? It is then good for nothing, but to be cast out and trodden under foot by men.*

"But as the thought and beauty of this oriental metaphor cannot be justly appreciated by all readers, I think that the following explanation ought to be added in a note: *You are the men, whose duty it is to inculcate piety and virtue in the hearts of the people. But without possessing those virtues yourselves, which you set forth unto others, and being suitably zealous in your calling, you are useless and despicable teachers.*"

ART. XXIII. SELECT LITERARY INFORMATION.

Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price, of such works; which they may depend on being communicated to the public, if consistent with our plan.

A Correspondence has been opened with various parts of the United Kingdom, for the purpose of procuring interesting Literary intelligence, on the authenticity of which the public may depend.

THE British and Foreign Bible Society has lately received a valuable accession to its Collection of Copies and Versions of the Scriptures, by the following donations, viz.

1. The very first Icelandick Bible printed in 1584.
2. Biblia Polonica, 1632.
3. Biblia Hungarica, 1751.
4. New Testament in the Greenland language, 1799.
5. The Plantin edition of the Hebrew Bible, &c. 1584.
6. An elegant folio Greek Testament from Stephens's edition, 1601.
7. Foster's Hebrew Bible, without points, in 4 vols. 4to., 1750.

For the four first of these works, the Society is indebted to Ernst Frederick Wolff, Esq.; and for the three last to Granville Sharp, Esq. From each of these gentlemen the Society has before received donations of a similar description, of which a particular enumeration may be seen in the printed Annual Report.

Mr. Playfair will shortly publish a new edition of Smith's Enquiry into the Nature and Causes of the Wealth of Nations, with Notes and supplementary Chapters.

The author of the Tour in Zealand is preparing a work on Danish Biography, under the title of Good and Great Deeds of Danes, Norwegians, and Holstenians, selected by Ove Malling, and now first translated into the English language.

Mr. Irving, author of the Lives of the Scottish Poets, lately published, is engaged in preparing for the press, Memoirs of the Life and Writings of George Buchanan.

Mr. Cottle is engaged in writing an Heroic Poem on the Subjugation of Wales, by Edward I. entitled the Fall of Cambria.

Dr. Kinglake intends to publish an extensive variety of additional cases in further proof of the salutary efficacy of the refrigerant treatment of Gout, with illustrative annotations and remarks on the present and future prospects of the practice.

The Rev. Dr. Kelly, one of the trans-

lators of the Manks Bible, has prepared and is printing a Triglott Dictionary of the Gaelic language as spoken in Man, Scotland, and Ireland, together with the English.

Mr. Nicholas Salmon, author of Stemmata Latinitatis, proposes to publish by subscription, Investigations on the origin of French Particles, similar in plan and design to the Diversions of Purley. It is entitled, APXAI, ou les Silves de Southill, and will be printed in French and English on opposite pages.

A Series of Aphorisms, translated from the Arabic, with a Commentary, illustrated with notes by the translator, is in the press.

The Rev. H. Boyd, translator of Dante, has nearly ready for publication the Woodman's Tales and other Poems. He has also made considerable progress in a translation of the select Tragedies of Alfiero.

Mr. Dubost, author of the Merchants' Assistant, will shortly publish Commercial Arithmetic, adapted to the practice of mercantile operations, and intended to serve as an introduction to the Elements of Commerce, a work which he has in the press, being a general Treatise on the Monies, Weights, and Measures, of every foreign Country and Commercial Place, compared with those of England.

Mr. John Skill, purveyor general to the Prince of Wales, is preparing for the press, A System of Domestic Cookery, adapted as well to the refined taste of the epicure, as the simple wishes of rural life. It will be in one volume 4to.

Mr. Nicholson, of Ludlow, will shortly publish a new System of Stenography, included in a single page, and said to comprehend uncommon lineality, legibility, simplicity, and shortness.

A new and improved edition, in 4to., considerably enlarged, of Motherby's Medical Dictionary is now in the press.

A new and uniform edition of the works of the late Richard Graves, of Claverton, author of the Spiritual Quixote, is preparing for publication.

To be published by subscription, for the benefit of a fatherless child (a descendant

scendant of Sir M. Hale), in one volume 8vo., An interesting Compendium, taken from the Family Expositor of Dr. Doddridge; containing explanations of the concluding part of the History of our Blessed Saviour, and a Harmony of the Evangelists, with a paraphrase and notes from the same: selected by Mrs. Portia Young.

Mr. Kelly, author of a Practical Introduction to Spherics and Nautical Philosophy, &c. intends publishing by subscription, a work founded on the *Hamburg Contorist*, by Kruse, modernized and adapted to the English Standard; it is to be entitled, the *Universal Cambist*, or a complete System of Exchanges, including the monies, coins, weights and measures of all the trading nations and their colonies.

The following Works are expected to appear shortly:

A Treatise on the Essential Qualities of Wool, and the Objects to be attended to by the Grower, for the Improvement of the British Fleece. The author is an eminent wool-stapler, whose experience enables him to afford much valuable information on this important subject.

A translation of MM. Humboldt and Boupland's Travels in South America.

A Catalogue of Books on Agriculture and Rural Economy, including sundry authors on Political Economy, and the Arts, more immediately relating to the conduct of rural affairs.

A new edition of Mr. Marshall's Rural Economy of the West of England, with many considerable additions.

A Letter from the Bishop of St. Asaph to Edward King, Esq. on Virgil's Two Seasons of Honey, and his Season of sowing Wheat, with a new and compendious method of investigating the risings and settings of the fixed stars.

A new edition of Statius, under the superintendence of Mr. Mitford.

A Collection of Sonnets, by Mr. Capel Loft.

The British Martial, a selection of Epigrams.

The new edition of Dr. Watkin's Biographical Dictionary.

A second edition of Sacred History, by the late Miss H. Neale.

The 4th edition, enlarged and improved, of a plain and easy Introduction to Gardening; by C. Marshall, Vicar of Brixworth, 12mo., 5s.

Mr. Cooke's Life of Samuel Foote, Esq. drawn up from original materials, and the recollection of the author, who was Foote's intimate Friend.

A new edition of Lord Teignmouth's Life of Sir W. Jones.

The 4th vol. of Marshall's Life of Washington.

AMERICA.

Mr. R. Snowden is about to publish a History of this Continent, from the discovery of Columbus to the present period.

Mrs. Warren is engaged in a History of the Rise, Progress, and Termination of the revolutionary War between Great Britain and the American States, interspersed with biographical, political, and moral observations.

Dr. Miller, of New York, intends to publish Lectures on Theology, by C. Nisbett, D.D. late President of Dickinson College, in Carlisle, Pennsylvania; with an Account of the Life and Character of the Author.

RUSSIA.

Dr. Nowodworsky has published at Prague, in 8vo., a Catalogue of the Plants cultivated in the Grounds of Count Canal; it contains the names of 4000 plants—2846 in the open air—1180 in Greenhouses or hot-houses: it is entitled, *Elenchus Plantarum quæ in horto Comitum Josephi Malabaila de Canal studio et diligentia coluntur ac in herbario vivo asservantur*.

There has been published at Petersburg, the Voyage of Capt. Sarytschew to the north east of Siberia, in the Frozen Sea, and the Eastern Ocean, made during the course of eight years (1785—1792) by the geographical and astronomical expedition under Capt. Billings. 2 vols. 4to., with plates, and an Atlas in fol. M. Sauer, Secretary to Capt. Billings, had previously published an account of this Voyage, but did not possess the advantages enjoyed by Capt. Sarytschew. The preface of this work, after enumerating the voyages of discovery undertaken by the Russians to obtain a complete knowledge of the Frozen Sea and Eastern Ocean, states, that the Admiralty College of Petersburg has appointed a committee, of which Vice-Admiral Schischkoro is president, to arrange all the journals and charts of the various voyages made by the different captains of vessels employed in that service for the purpose of their publication.

GERMANY.

M. Goeschen has published at Leipzig his expected performance, entitled, *Homeri et Homeridarum opera et reliquæ, ex recensione F. A. Wolfii*. Vol. I. 8vo. This carefully-executed edition is printed with new types, and ornamented by heads of Homer, Achilles, and Hector, designed

designed and engraved by Schnorr and Rosmæler. It is also published under the title of *Homeri Ilias. Ex veterum criticorum notationibus optimorumque exemplarium fide novis curis recensita. Pars I. et II.* The first volume of the large edition in folio is expected to appear shortly.

MM. de Reimers and F. Murhard have commenced a work, entitled, Constantinople and Petersburg, intended to convey more exact ideas of the two nations, of which these cities are the capitals, by comparison with each other.

Baron Joseph de Hormayr has commenced Critical and Diplomatic Memoirs of the Tyrol during the middle ages, containing an hundred unpublished documents, (*Kritisch-diplomatische Beiträge zur Geschichte Tirols.*)

At Vienna has appeared a work, entitled, A Commercial View of Austria for the 19th Century. The author proposes the establishment of three companies to carry on the whole commerce of the Austrian Monarchy, under the auspices of the government.

M. Rasmø Nyerup's Historical and Statistical Picture of Denmark and Norway, has been translated into German by M. H. Gardthausen, and published at Altona.

M. F. Schmidt has translated from the Russian, the Historical Picture of Georgia, or Gressia, considered in its political, religious, and literary relations; it is accompanied by explanatory notes.

M. Schlichtegroll has published the first part of the German Necrology for 1799.

M. G. Goede has published at Dresden a work entitled, England, Wales, Ireland, and Scotland, Memoranda made during a tour in the years 1802 and 1803. This work is not limited to a mere journal of the author's tour, but presents a philosophical detail of the countries mentioned in the title, and the results of his observations.

A Military Journal, entitled Mars, has appeared at Berlin, composed of Essays relative to the art and history of war, biographical sketches of commanders, notices, &c.

M. F. H. Dieterich has published at Berlin, *Der Wintergärtner*. The Winter-Gardner, or methods of raising ornamental flowers and plants in rooms and cellars, without glass frames, or bell-glasses. He indicates those plants most proper for the purpose, the degree of heat necessary, and the requisite preparation of the mould, &c.

At Berlin, M. C. Knappe has commenced Critical Annals of Public Medicine during the 18th century.

M. T. A. Ruland has published at Wurtzburgh, Medico-Psychological Observations on Disorders of the Mind, and on the Influence of the Mind on the Body.

M. E. Bartels has published at Hanover, The Principles of a New Theory of Chemistry and Physic (*Grundlinien einer neuen Theorie der Chemie und Physik*), in which he endeavours to unite the theories of the two sciences. To which end he undertakes to prove, that light and carbon, heat and oxygen, are the same principles: that light is carbon expanded, and carbon is light condensed—that heat is oxygen expanded and vice versa. In the course of the work he also treats of Electricity and Magnetism.

A Collection of Letters which passed between Leibnitz and several of his Correspondents, and which had not hitherto been given to the world, has lately been published at Hanover.

M. C. Schmidt has published at Gotha, Observations on Insects (*Versuche über die Insecten*.) They are the result of the author's experience, and present to those who study Entomology, either scientifically, or for amusement only, new and interesting views of the science.

HOLLAND.

MM. Martinus Stuart and J. Kuyper have commenced at Amsterdam, a work intended to display the present state of mankind in the different quarters of the globe; the former composes the descriptions; the latter has undertaken the management of the plates, which are coloured. Vols. 1 and 2 are published. The work is intended to diffuse a more general knowledge of the various degrees of civilization to which the race has attained in different places, and consists of such extracts of the most authentic voyages, as relate to the state of tribes and of individuals. These extracts are accompanied by coloured prints, representing the most characteristic traits of the different countries. It commences with a description of the islanders of the South Sea; their configuration, stature, colour, costume, mode of living, manners, and customs; the authorities are Cooke, Forster, Anderson, King, Keate, Labillardiere, Wilson, Vancouver, &c. The introduction with which the first volume opens, contains an Essay on the Organization of Man, as compared with that of animals, according

cording to the ideas of Camper, Blumenbach, Buffon, and other naturalists: then the genealogy of the different races is considered; the adaptation of the race to various climates and various nutriment; the influence of the atmosphere on man; and other particularities follow. The succeeding volumes will proceed to the inhabitants of the continents of the four quarters of the globe. The title of the work is, *De Mensch zoo als hey voorkomt op den bekender Aardbol*.

At Batavia has been published, a List of the Persons composing the Indian government at Batavia, with the stations of the servants of the Company, of the politics, the administration of justice, ecclesiastical concerns, &c. (*Nuamboek van den weledelen Heeren der hoge Indische Regeering, enz.*) This Annual Register commences with a list of Governors general, who have resided at Batavia since 1610. Under the article Military Affairs, there is a list of the officers of the Chinese and Mahometan battalions, which have been organized at Batavia. Besides an account of this city, there is also included the present state of the governments of Amboyna, Banda, Ternate, Macassar, Java, Bantam, Cheribon, Banjermasing, and Palembang. The account of the Cape of Good Hope has been omitted, because of the want of authentic advices from this colony.

FRANCE.

This season of the year is, as usual, not fertile in literary productions. High expectations are entertained of a romance founded on incidents in the crusades to Palestine, from the hand of Mad. Cotin, who is well known in that line of composition. The public attention is at present chiefly agitated by a tragedy of M. Renouard, which has recently been performed with applause, and printed. It is entitled, "The Templars;" and represents the condemnation of that celebrated society as unjust and atrocious. The author's violent censure of Philip the Fair, Pope Clement V. and the Inquisitor, who presided at their condemnation, has engaged the philosophical party at Paris in his defence against the critics, by whom his work has been less favourably received than at the theatre. An apology for the Templars is prefixed to this drama, from which, if it appears worthy of notice, we shall give an extract, as opposite opinions have been entertained of the event to which it refers.

Dr. Heger has published at Paris, a

Description of the Chinese Medals in the Imperial Cabinet of France, accompanied by several Treatises relative to the Empire; such as, a Dissertation to prove, that the Greeks traded to China, and that Serica, the country of silk, was China; Essays on the exorbitantly high priced Vases still found in China, which the author supposes to be the celebrated *Myrhine* vases of the ancients; on the Paper Currency of the Chinese, which originated in the 12th century of the Christian æra. The work is printed at the national press in the highest style of typography, is ornamented and illustrated by several engravings, and is accompanied by a map, by M. Barbié de Bocage, which traces the supposed route of a Grecian caravan to China.

M. Fortia d'Urban has published at Paris, Ancient, geographical, historical, and chronological Miscellanies; with two maps, and a Dissertation by M. Barbié du Bocage, intended as a supplement to the History and the Works of Xenophon, particularly his account of the retreat of the Ten Thousand.

M. Charles Victor de Bonstettin has published at Geneva, a Journey on the Scene of the last Six Books of the *Æneid*. In addition to the classical department of this author's travels, which he has executed with equal credit to himself, and satisfaction to his reader, he treats on the causes of the present depopulation of the Campana of Rome; he describes its agriculture; notices the different races of animals in Italy; shews the intimate union of agriculture with the manners of a people, and explains the connexion between agriculture, manners, and religion, among the ancient Romans. Having hinted at the volcanic soil of the Campana, and the evident appearances of Craters, he turns his attention to the Tiber, and endeavours to prove that Latium has been a gulf of the sea. The picture of the depopulation of the Campana is sketched with energy and with truth; its causes are pointed out with great sagacity, and the application of those remedies, which are adapted to the removal of this terrible scourge, is stated to be extremely difficult, without being absolutely impossible.

M. S. Serieys, censor of the Lyceum of Cahors, has published *Elements de l'Histoire de Portugal, &c.*—Elements of the History of Portugal, developing the causes of the rise and decline of the Portuguese, with notices on the laws, commerce, different revolutions of the kingdom.

Kingdom, and other subjects relative to this History.

At Nismes, an Abridgement of the Abbé Rozier's Dictionary of Agriculture and Rural Economy has appeared. The intention of the editor in this undertaking he thus explains: "This Dictionary is now divested of the knowledge not absolutely necessary to the agriculturist. He who has to superintend the labours of the field, has no need of a dictionary of physic, of medicine, of chemistry.—The many, wish only for what is of real utility; and we find with satisfaction, that we can reduce the bulk and price of this voluminous work, without suppressing a single word relative to agriculture." It forms 2 vols. 4to., price 22 francs.

M. Mouton-Fontenille, member of several literary and agricultural societies, has published a System of Plants, containing the classes, orders, genera, species, natural and essential characters of the genera; the characteristic appellations of the species; references to the best designs hitherto published; the climate and original situation; time of flowering; properties and uses of plants, both in rural economy and medicine, extracted and translated from the works of Linnaeus. It is accompanied by tables, which facilitate the references to the various parts of the system. After the Cryptogamia, the author gives an explanatory scheme of the natural orders of Linnaeus, the natural method of Jussieu, and the system of Ludwig. In the alphabetical table of authors cited in the work, he criticises with severe impartiality their various productions.

An Historical Essay on the Commerce and Navigation of the Black Sea, with an account of a voyage undertaken to establish a commercial and maritime correspondence between the ports of the Black Sea and the Mediterranean, has been published in 1 volume 8vo., with a map. The liberty of trading in the Black Sea was granted by Turkey to Russia at the treaty of Keinardgy, signed in 1774, and to Austria, to France, and to other powers, at subsequent times; but, says the author of this work, instead of being a benefit, this commerce has occasioned losses to the proprietors, both of ships and their cargoes; and those merchants, who would undertake the same enterprises, would be exposed to the same hazard, by reason of their deficiency in those nautical and commercial ideas which, although necessary in every department of trade, are yet unknown in this newly-opened traffic. To

obviate this difficulty, the author has united in his work all that necessary information on the subject, which he was able to obtain during his travels in Russia and Poland, and in the course of his ventures in the ports and the provinces of those two states. To a succinct table of his operations, he has added an account of those political events, which have affected this commerce, a collection of observations on the navigation of the Black Sea, and a chart for the better explanation of the Russian commerce.

M. J. N. Berthe, Professor of Medicine at the institution of Montpellier, has published a Historical Essay on the Disorder, which was prevalent in Andalusia in 1800. He discusses at length the history of the disorder, and of the treatment adopted. This work is regarded on the Continent as the best which has appeared on the subject, and is the report of the medical deputation sent into Spain by the French government for the express purpose of studying the disorder.

M. J. J. la Billardiere, known as the editor of the Account of the Voyage made in search of La Prouse, and who accompanied the expedition fitted out for that purpose, has published at Paris the commencement of a Botanical work, intended to comprehend those plants, which he discovered in the islands of New Holland and Van Diemen's Land. Four Fasciculi, already published, contain 40 specimens with their descriptions. The work is in Latin, its title, *Novæ Hollandiæ plantarum specimen, auctore J. J. la Billardiere, instituti nationalis socio.*

M. Humboldt is engaged on four important works: 1. A Physical Description of the Equinoxial Regions: 2. A Flora of the same: 3. Astronomical Observations and Measurements made during his Travels between the Tropics: and, 4. conjointly with M. G. Lussac, some Treatises on Endiometry, and the Constitution of the Atmosphere.

SPAIN.

Don Pablo Pedro de Astarloa has published at Madrid, An Apology for the Basque language, or a critical and philosophical essay on its perfection and antiquity, in which it exceeds all others, (*Apologia de la Bascongada, o Ensayo critico-filosofico de su perfeccion y antigüedad sobre todas las que se conocen.*) The Basque language is still spoken in several parts of Navarre, and in the provinces of Biscay, Guipuscoa, Alaba, and

and Labort. The present work is more particularly directed against Don Joaquim de Tragia, author of a Geographico-Historical Dictionary of Spain, in which work he proposed several doubts as to the copiousness, and antiquity of this tongue. The author of the present work endeavours to prove, that it is the original language of the country, and not introduced by any nation which has made inroads into Spain since its first being peopled: he is not only of a Basque family, but possesses those talents and knowledge necessary for these kind of researches. This work, which has attracted the notice of the Spanish literati, will be followed by several others connected with the same subject.

A work has been published in Spain, with the approbation of the Inquisition, entitled, *The Oracle of Philosophers* (Voltaire) attacked and confuted from his own writings, 3 vols. 4to.

ITALY.

Calendario e Notiziario della Corte, per l'anno bissestile, 1804. The Court Calendar is republished at Naples. This work, which had been interrupted during several years on account of the war, the absence of the court, and other circumstances, is now recommenced in a new form, and with considerable additions. It is divided into four sections, consisting of, 1. the court; 2. the civil; 3. the military; and, 4. the ecclesiastical, departments of the government. Under the second section are comprised, historical accounts of the origin and functions of the various colleges, tribunals, commanderies, jurisdictions, councils, &c. for the management of the revenues, the police, the mints, charitable institutions, and commerce. Among the various establishments for the advancement of the sciences, the arts, and education, are the following: The Society for the regulation of the Collection of Statues, Marbles, Antique Pavements, and other valuable remains of antiquity,

in the Royal Museum; the Academy of Design; the School of Perspective; the Astronomical Institution; the Military Academy, &c. The work is accompanied by a Statistic Table, by which it appears, that the population of his Neapolitan majesty's dominions, including Sicily, amounts to 6,619,038 persons, of which Sicily contains 1,655,536.

Sig. Guiseppe Tortosa has published a work on the subject of Medicine and Surgery as relative to legal decisions, (*Istituzioni de medicina forense*). He concludes his work by advice to physicians relative to the mode of proceeding in legal cases.

TURKEY.

Hossein ben Ahmed, known by the name *Zini Zadéh*, composed in 1754, a commentary on the Arabic Grammar, entitled *Caphtah*, which was printed at Constantinople in 1785. He has now published a Grammatical Commentary on a work, entitled *Resalah*, composed by the Sheik Mohammed de Barcu. Every word is accompanied by an explanation. The print is clear, the characters small, neat, and distinct, and the paper very white, so that the whole presents a specimen of typography very honourable to the Turkish press at Scudari. The imprint of the work is thus: "The printing of this work was finished at the newly established printing office in the town of Scudari, by Abd Al Rahman al Moderris, appointed director of the institution by the authority of the High Ottoman Porte,—in the beginning of the month Dschomadi, the first month of the 1218 year of the Hegira," which answers to our April, 1803.

A small Turkish and Arabic Vocabulary has been printed at the Imperial press, under the direction of Abdar Rahman Effendi; it is in rhyme, like the Persian Vocabulary of Schahidi, and is intended for those Turkish schools in which the Arabic language is taught; it is entitled, *A Wreath for Youth*.

Art. XXIV. LIST OF WORKS RECENTLY PUBLISHED.

We hope that no writer will take exception at the omission of his work in the following list, as information respecting it may not have reached us;—and the insertion of any work should not be considered as a sanction of it: the list consisting of articles, which we have not examined.

ANTIQUITIES.

Views of Reading Abbey, with those of the Churches originally connected with it in the county of Berks; contain-

ing 33 engravings, with descriptive letter press, 4to. 2l. 2s.

FINE ARTS.

The Works of the late Edward Dayes, containing

containing an Excursion through the principal parts of Derbyshire and Yorkshire; also Essays on Painting, &c.; with notes; by E. W. Brayley, 14s. or fine paper, 1l. 1s.

The Art of Drawing in Perspective, on Mathematical Principles; by G. Douglas, 8vo. 9 plates, in small folio, 9s.

EDUCATION.

Tangible Arithmetic, or the Art of Numbering made easy by means of an arithmetical Toy, intended to assist Mothers and Teachers in the Instruction of Children; by W. Friend, Esq. 7s. 6d.

Outlines of a Plan of Instruction adapted to the various purposes of active life, 2s.

HISTORY.

The History of Egypt, from the earliest accounts of that country till the expulsion of the French from Alexandria, in 1801; by J. Wilson, D. D. 3 vols. 1l. 4s.

Historical Fragments of the Mogul Empire, of the Mahrattas, and of the English concerns in Hindostan from 1639; by R. Orme, Esq. F. A. S. 4to. 1l. 8s.

LAW.

The Eleven Reports of the Commissioners of Naval Enquiry; with notes, &c.; by J. I. Maxwell, 8vo. 15s.

The Law of Charitable Uses, as laid down and digested by G. Duke, Esq.; to which is added, the Law of Mortmain. The whole continued to the present time; by R. W. Bridgman, Esq. 19s.

MEDICAL SCIENCE.

The Evidence at large, as laid before the Committee of the House of Commons, respecting Jenner's Discovery of Vaccine Inoculation; by Rev. G. C. Jenner, 6s.

A Recapitulation of several Circumstances and Arguments contained in the Author's Outlines and Medical Remarks, to shew the Impropriety of considering Fever as arising from Contagion, &c.; by T. Alder. Part I. 4to. 5s.

A Treatise on the Process employed by Nature in suppressing the Hemorrhage from divided and punctured Arteries; by J. F. D. Jones, M. D. 8vo. 15 plates, 10s. 6d.

An Enquiry into the Nature and Action of Cancer, with a View to the Establishment of a regular mode of Cure by natural separation; by S. Young, Esq. 4s. 6d.

A Clinical History of Diseases, Part I. 1. Acute Rheumatism; 2. Nodosity of the Joints; by J. Haygarth, M. D. 5s.

MILITARY SCIENCE.

Considerations on the best Means of

insuring the internal Defence of Great Britain; by Capt. Barber, 1s. 6d.

The Duties of Light Cavalry in the Field, compiled for the Use of the Yeomanry of the United Kingdom; by Capt. Kirke, 4s. 6d.

MISCELLANIES.

Free Disquisitions on the Sentiments and Conduct requisite in a British Prince, in order to merit the favourable opinion of the public; by J. Andrews, LL.D. 5s.

Typographical Marks used in correcting Proofs, explained and exemplified, for the Use of Authors; by C. Stower, Printer, 1s.

A Treatise on the Coins of the Realm, in a Letter to the King; by Charles Earl of Liverpool, 1l. 1s.

Sketches relative to the History and Theory, but more especially to the Practice, of Dancing; by F. Pocock, 5s.

Observations on the Nature and Tendency of the Doctrine of Mr. Hume, concerning the relation of cause and effect, 1s. 6d.

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